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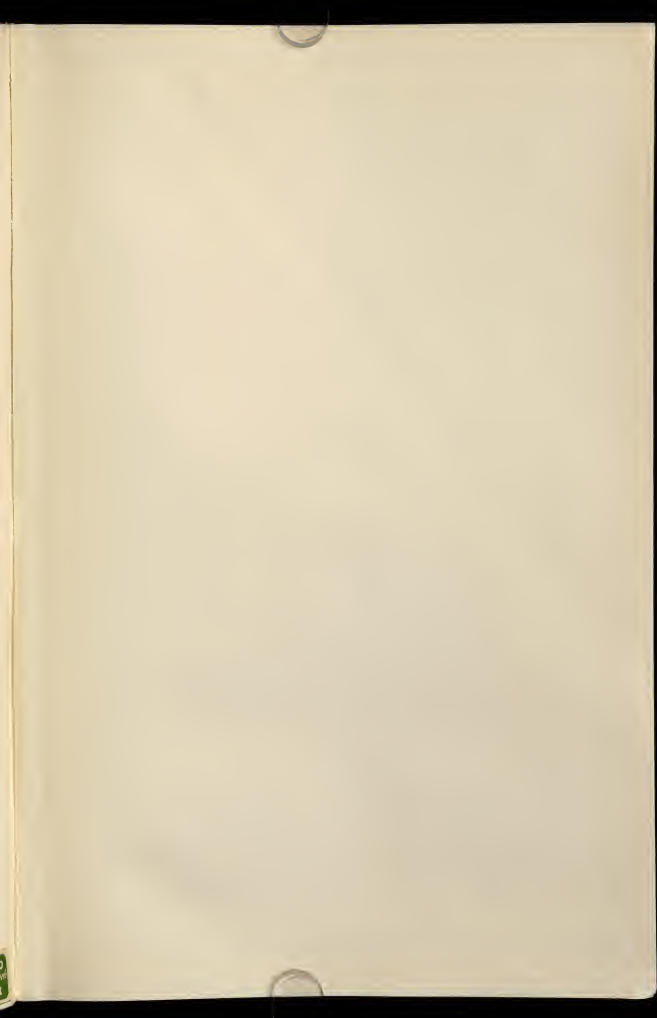
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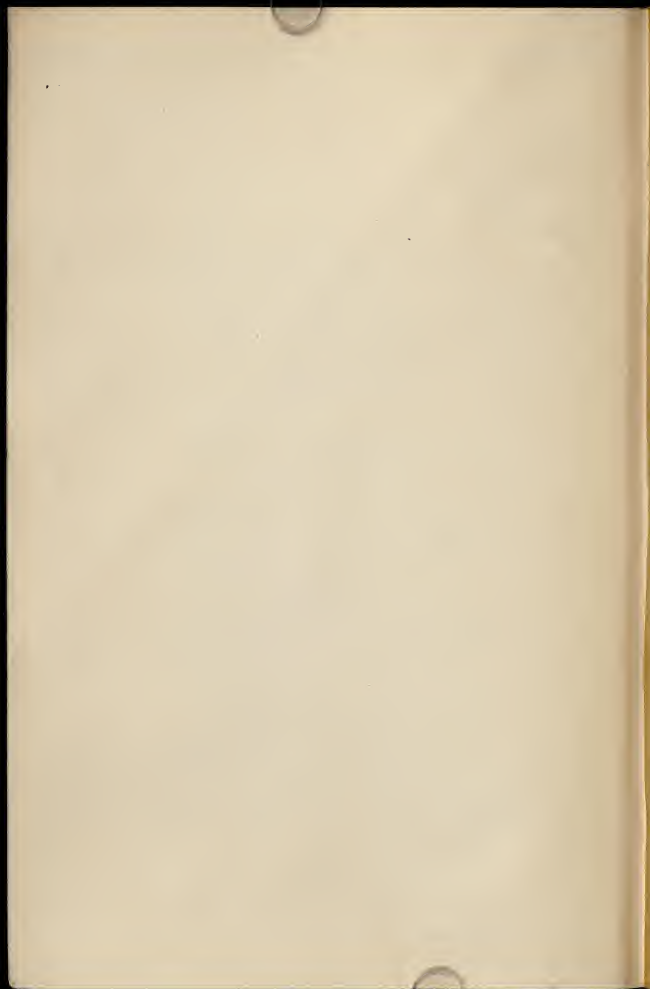


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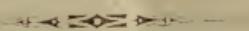
Ernst Kapp
Buchbinderei & Papieren
Tübingen







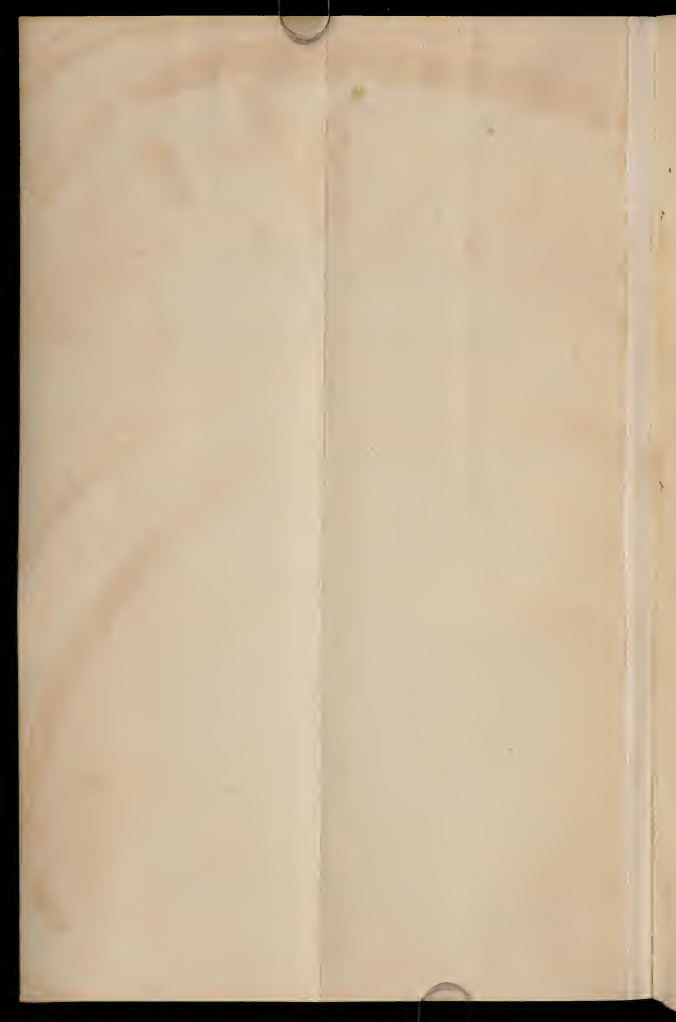


THE
SIXTIETH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1899

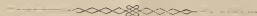


MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1900





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GR 40

European Missionaries of the Basel German Evangelical Mission.

Corrected up to the 1st May 1900.

[The letter (m) after the names signifies "married", and the letter (w) "widower".
The names of unordained missionaries are marked with an asterisk.]

Name	Native Country	Date of Active Service	Station
1. W. Stokes (m)	India	1860	Kaity (Coonoor)
2. S. Walter (m)	Switzerland	1865	Vaniyankulam ¹⁾
3. G. Ritter (m)	Germany	1869	Mulki (S. Canara)
4. J. A. Brache (m)	do.	1869	Udipi do.
5. W. Sikemeier (m)	Holland	1870	Mercara (Coorg)
6. W. P. Schönthal (m)*	Germany	1870	Cannanore
7. G. Hirner (m)*	do.	1871	Mangalore
8. J. Hermelink (m)	do.	1872	do.
9. G. Grossmann (m)	Switzerland	1874	Kotageri (Nilgiri)
10. J. Baumann (m)*	do.	1874	Mangalore
11. W. Lütze (m)	Germany	1875	Kaity (Nilgiri)
12. J. B. Veil (m)*	do.	1875	Mercara (Coorg)
13. L. J. Frohnmeier (m)	do.	1876	Tellicherry (Nettur)
14. A. Ruhland (m)	do.	1876	do.
15. C. G. Eblen (m)	do.	1876	Udipi
16. J. G. Kühnle (m)	do.	1878	Palghat (Malabar)
17. H. Altenmüller (m)*	do.	1878	Mangalore
18. Chr. Keppler (m)	do.	1879	Udipi
19. J. J. Jaus (m)	do.	1879	Calicut
20. F. Stierlin (m)*	do.	1880	Mangalore
21. C. W. Dilger (m)	do.	1880	Cottayam ²⁾
22. K. Ernst (m)	do.	1881	Mangalore
23. F. Eisfelder (m)	do.	1882	Summadi-Guledgudd
24. K. Schaal (m)	do.	1883	Cannanore
25. M. Schaible (m)	do.	1883	Mangalore
26. K. Hole (m)	do.	1884	Palghat
27. D. Berli (m)	Switzerland	1885	Hubli
28. G. Peter (m)	do.	1885	Cannanore
29. F. Huber (m)*	do.	1886	Mangalore
30. A. Glattfelder (m)*	do.	1886	do.
31. J. Sieber (m)*	do.	1887	do.
32. W. Bader (m)	Germany	1888	Codacal (Malabar)

¹⁾ Stat. Ottapalam.

²⁾ Engaged in Bible Revision work.

Name	Native Country	Date of Active Service	Station
33. H. Risch (m)	Germany	1888	Honavar (N. Canara)
34. G. Wieland (m)	do.	1889	Kaity (Nilgiri)
35. Ph. Stier (m)	do.	1891	Basrur-Kundapur
36. F. Boas (m)*	do.	1891	Codacal, (Malabar)
37. Th. Uber (m)	do.	1892	Chombala, Mahe, "
38. M. Breidenbach (m)	do.	1892	Mangalore
39. Tr. Lutz (m)	Switzerland	1892	Summadi-Guledgudd
40. J. Bächle (m)	Germany	1893	Mulki (Canara)
41. K. Mayer (m)	do.	1893	Bettigeri-Gadag
42. A. Metz (m)	do.	1893	Bijapur, S. Mahratta
43. O. Eckelmann (m)*	do.	1894	Codacal (Malabar)
44. P. Borel (m)	do.	1894	Kasaragod (Canara)
45. Ch. Fritz (m)	do.	1894	Anandapur (Coorg)
46. P. Sengle (m)	do.	1894	Tellicherry (Nettur)
47. Ch. Gebhardt (m)*	do.	1894	Palghat
48. Tr. Reusch (m)	do.	1895	Dharwar
49. Joh. Knobloch *	do.	1895	Calicut
50. W. Stokes, M. B., C. M. ED. *	India	1895	do.
51. R. Schilling (m)	Switzerland	1895	Chombala (Malabar)
52. G. Fischer (m)	Germany	1896	Karkal (S. Canara)
53. F. Heinecken (m)	do.	1896	Bettigeri-Gadag
54. A. Schosser (m)	do.	1896	Puttur (S. Canara)
55. J. Müller (m)	do.	1896	Udipi
56. H. Wolpert	do.	1896	Anandapur (Coorg)
57. E. Lüthi	Switzerland	1896	Basrur-Kundapur
58. H. Kühner (m)*	Germany	1896	Calicut
59. H. Eidenbenz (m)*	Switzerland	1896	Cannanore
60. W. Rath	Germany	1896	Hubli
61. L. Weber *	do.	1897	Mangalore
62. Chr. Dürr	do.	1897	Kasaragod
63. G. Renschler	do.	1897	Vaniyankulam
64. K. Buesch *	do.	1897	Calicut
65. W. Spaich	Germany	1898	Puttur (S. Canara)
66. H. Stokes *	India	1898	Mangalore
67. K. Gross *	Germany	1898	do.
68. M. Stuckert (m)*	Switzerland	1898	do.
69. W. Heckelmann *	Germany	1898	Calicut
70. Fr. Braun	do.	1898	Dharwar
71. Fr. Singer	do.	1898	Codacal

Name	Native Country	Date of Active Service	Station
72. A. Scheuer	Germany	1899	Tellicherry
73. A. Beierbach *	do.	1899	Mangalore
74. J. Pfeiderer	do.	1899	do.
75. J. Maue	do.	1899	Cannanore
76. L. Fraas *	do.	1899	Calicut
77. H. Haffner *	do.	1899	Cannanore
78. H. Hofmann *	do.	1900	Calicut

Single Ladies.

79. Miss E. Kaundinya	India	1897	Mangalore
80. Miss H. Krauss	Germany	1898	do.
81. Miss A. Ehrensperger	Switzerland	1900	Calicut
82. Sister K. Fritz	Germany	1900	do.

At Home.

83. M. Hoch (m)	Switzerland	1876	late of Mangalore
84. C. D. Warth (w)	Germany	1878	do. Hubli
85. I. Weismann (m)	do.	1878	do. Chombala
86. J. Fischer (m)	do.	1881	do. Anandapur
87. J. Waidelich (m)	do.	1885	do. Bettigeri
88. O. Bode (m)	do.	1886	do. Dharwar
89. Paul Buchli (m)*	Switzerland	1887	do. Mangalore
90. R. Bosshardt (m)	do.	1888	do. Codacal
91. Fr. Volz (m)*	Germany	1888	do. Calicut
92. J. Bucher (m)	do.	1890	do. Mangalore
93. H. Bretschneider (m)*	do.	1890	do. Udipi
94. W. Jung (m)*	do.	1891	do. Mangalore
95. S. Stamm (m)*	Switzerland	1891	do. do.
96. O. Singer (m)	Germany	1891	do. Honavar
97. E. Hiller	Australia	1894	do. Palghat
98. J. Fahrenberger	Germany	1895	do. Vaniyankulam

Tabular View of Stations, Agents and

1st JANUARY

STATIONS	Established in the year	Approximate population within a station's area	Out-Stations *	Agents of the Mission								
				European Mission-aries		Native Agents						
				Brethren	Sisters	Native Pastors	Evangelists and Catechists	Colporteurs	Bible-Women	Chr. School-masters	Chr. School-mistresses	Non-Christian School-masters
<i>I. South-Canara.</i>												
1. Mangalore . . .	1834	368000	6	19	15	4	14	1	4	26	14	20
2. Mulki . . .	1845	120000	6	2	2	2	6	0	0	8	3	4
3. Udipi . . .	1854	126200	9	5	5	2	10	0	2	20	4	7
4. Karkal . . .	1872	70000	1	2	1	0	3	0	0	1	0	0
5. Basrur . . .	1876	157700	3	2	1	0	7	1	0	2	0	5
6. Kasaragod . . .	1886	210300	7	2	2	0	8	1	0	8	3	21
		1052200	32	32	26	8	48	3	6	65	24	57
<i>II. Coorg.</i>												
7. Mercara . . .	1870	105700	3	3	2	0	4	0	0	2	0	0
8. Anandapur . . .	1853	88300	0	2	1	0	3	0	0	1	0	0
		194000	3	5	3	0	7	0	0	3	0	0
<i>III. S. Mahratta.</i>												
9. Dharwar . . .	1837	291300	0	3	2	0	4	0	0	6	0	8
10. Hubli . . .	1839	530600	1	4	3	1	5	0	0	4	0	2
11. Bettigeri . . .	1841	290000	2	2	2	0	7	0	1	7	0	5
12. Guledgudd . . .	1851	278600	12	3	2	0	7	0	0	7	3	0
13. Bijapur . . .	1885	457100	0	1	1	0	3	0	0	4	0	2
14. Honavar . . .	1845	320000	3	1	1	0	2	1	0	3	0	0
		2167600	18	14	11	1	28	1	1	31	3	17
<i>IV. Malabar.</i>												
15. Cannanore . . .	1841	320000	4	6	4	1	6	3	4	11	4	6
16. Tellicherry . . .	1839	196000	3	5	3	1	7	0	4	17	4	18
17. Chombala (Mahé)	1849	304000	6	2	2	0	7	2	2	9	8	9
18. Calicut . . .	1842	304800	5	7	2	1	11	2	3	19	9	16
19. Codacal . . .	1857	562400	7	4	3	1	7	4	2	15	0	3
20. Vaniyankulam	1886	445500	4	2	1	0	6	1	2	5	0	7
21. Palghat . . .	1858	372100	4	2	2	1	5	3	2	10	1	5
		2540800	33	28	17	5	49	15	19	86	26	64
<i>V. Nilgiris.</i>												
22. Kaity . . .	1846	60000	18	4	4	0	12	0	2	29	2	0
23. Kotageri . . .	1867	16000	8	1	1	1	3	0	2	9	2	0
		76000	26	5	5	1	15	0	4	38	4	0
Grand Total . . .		6030600	112	84	62	15	147	19	30	223	57	138
Total of 1st January 1899.			110	83	59	18	143	20	33	213	61	132

* Those places only, at which agents of the Mission are actually stationed, have been counted.

Churches of the B. G. E. Mission

1900.

Native Church

Total number of Church-members on 1st January 1899	Changes during the year under report										State of the Churches on 1st Jan. 1900		Catechumens
	Decrease			Increase					Total of		Communicants	Total number of Church-members	
	Deaths	Excommunications	Departures	New Converts		Births	Re-admissions	Arrivals from other places	Net increase	Net decrease			
				Adults	Children								
2653	63	5	200	50	8	103	7	191	91	0	1604	2744	47
738	9	2	89	3	3	28	2	77	13	0	381	751	43
1810	31	19	237	17	9	56	8	184	0	13	968	1797	65
107	2	0	5	6	3	1	0	0	3	0	60	110	14
116	3	0	27	1	0	9	0	33	13	0	62	129	0
148	4	0	16	0	0	11	0	32	23	0	89	171	9
5572	112	26	574	77	23	208	17	517	130	0	3164	5702	178
131	4	1	19	8	2	8	2	15	11	0	70	142	0
202	10	0	8	0	17	3	2	9	13	0	122	215	3
333	14	1	27	8	19	11	4	24	24	0	192	357	3
158	8	1	12	0	0	6	0	24	9	0	91	167	1
355	15	8	41	3	2	16	1	108	66	0	232	421	1
597	22	3	99	3	4	37	4	47	0	29	302	568	2
654	13	1	92	0	0	37	0	41	0	28	282	626	5
40	0	0	5	0	0	4	0	11	10	0	28	50	1
84	1	0	33	0	0	5	0	15	0	14	40	70	0
1888	59	13	282	6	6	105	5	246	14	0	975	1902	10
1072	12	6	62	28	8	35	2	58	51	0	615	1123	41
602	5	6	50	3	0	25	2	36	5	0	323	607	13
532	9	0	51	17	4	11	0	34	6	0	243	538	5
1678	43	3	124	35	25	48	1	218	157	0	1101	1835	53
1320	21	7	99	4	1	60	0	63	1	0	586	1321	51
135	4	0	22	13	8	5	0	31	31	0	86	166	8
415	8	2	39	20	2	13	0	47	33	0	255	448	28
5754	102	24	447	120	48	197	5	487	284	0	3209	6038	199
346	4	3	46	8	1	13	0	59	28	0	190	374	7
260	6	0	27	10	2	14	0	15	8	0	128	268	6
606	10	3	73	18	3	27	0	74	36	0	318	642	13
14153	297	67	1403	229	99	548	31	1348	488	0	7858	14641	403
14153	342	66	1479	295	184	449	61	1420	522	0	7596	14153	530

Abstract showing the Contributions their Church Expenses, the

in

Stations	Regular Church Contributions			Sunday Collections towards Church Expenses			Collections and Donations towards the Mission-work			Collections and Donations towards the Poor-funds		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
Mangalore	574	7	0	320	5	1	194	13	5	348	0	11
Jeppu	157	5	9	46	12	10	27	12	0	64	3	8
Bockapatna	200	7	0	46	1	2	21	4	9	56	7	8
<i>Total . . .</i>	932	3	9	413	3	1	243	14	2	468	12	3
Mulki	113	5	5	53	8	9	38	0	4	67	15	5
Udipi-Malpe	240	14	2	105	8	10	16	0	0	141	10	4
Karkal	32	6	0	14	9	5	10	7	7	21	13	7
Basrur-Kundapur	48	12	0	25	4	0	12	0	0	23	0	1
Kasaragod	65	6	6	56	0	11	31	11	4	43	2	4
Mercara	56	5	0	73	13	2	20	14	6	39	12	6
Anandapur	33	3	9	35	0	9	51	8	6	149	14	2
Dharwar	34	10	3	34	9	2	22	6	1	16	12	4
Hubli	93	10	0	55	9	11	29	0	0	70	15	3
Bettigeri-Gadag	121	0	3	60	9	1	59	15	6	52	4	0
Guledgudd	102	3	6	35	0	11	12	9	0	38	11	6
Bijapur	17	14	0	9	2	0	16	2	3	11	3	2
Honavar-Karwar	28	10	0	16	7	6	16	13	2	8	0	9
Cannanore	653	0	8	121	12	0	265	9	3	128	1	10
Tellicherry, Nettur	239	6	7	66	4	0	135	3	8	166	10	11
Chombala-Mahé	220	0	0	56	3	1	159	7	0	166	9	7
Calicut	772	14	8	190	14	2	66	9	7	319	8	11
Codacal	515	4	1	88	10	6	84	7	2	60	1	3
Vaniyankulam	45	0	0	27	4	11	28	7	7	32	3	10
Palghat	203	8	0	50	14	0	83	8	2	79	14	2
Kaity	146	0	0	67	11	2	89	4	2	58	1	11
Kotageri	80	0	0	45	0	0	32	10	4	35	12	8
<i>Total . . .</i>	4795	10	7	1703	1	4	1506	9	4	2201	0	9
<i>Total in 1898</i>	4499	0	7	1746	6	6	1495	9	11	2144	6	10

of the Churches towards Mission and the Poor

1899.

Special Collections for Orphanages			Special Collections for the Malabar Widow-fund			Collections for Bible Societies			Special Collections for local purposes			Total		
Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
21	11	6	—	—	—	16	3	3	298	14	3	1774	7	5
3	0	0	—	—	—	4	10	0	—	—	—	303	12	3
3	0	0	—	—	—	3	12	7	—	—	—	331	1	2
27	11	6	—	—	—	24	9	10	298	14	3	2409	4	10
14	5	3	—	—	—	13	12	8	—	—	—	300	15	10
12	0	0	—	—	—	16	10	11	—	—	—	532	12	3
2	0	0	—	—	—	5	3	7	—	—	—	86	8	2
3	12	6	—	—	—	—	—	—	—	—	—	112	12	7
11	11	7	—	—	—	12	12	6	22	6	11	243	4	1
11	9	0	—	—	—	10	5	9	13	6	9	226	2	8
4	0	0	—	—	—	6	11	6	—	—	—	280	6	8
13	5	7	—	—	—	—	—	—	—	—	—	121	11	5
14	7	6	—	—	—	8	0	0	—	—	—	271	10	8
—	—	—	—	—	—	—	—	—	24	11	2	298	8	0
7	5	8	—	—	—	11	0	0	13	0	0	219	14	7
—	—	—	—	—	—	—	—	—	—	—	—	54	5	5
3	11	0	—	—	—	1	10	0	—	—	—	75	4	5
15	0	0	15	0	0	42	9	8	40	0	0	1281	1	5
10	9	6	13	2	4	19	12	0	20	0	0	671	1	0
21	0	0	11	0	0	24	6	0	16	0	0	674	9	8
20	0	0	35	0	0	16	8	0	102	0	0	1523	7	4
12	5	5	10	8	0	36	8	2	5	0	0	812	12	7
2	0	0	3	2	8	4	15	0	—	—	—	143	2	0
5	0	0	17	6	5	5	0	5	25	0	0	470	3	2
28	6	3	—	—	—	35	9	3	85	8	3	510	9	0
18	6	0	—	—	—	15	12	0	15	0	0	242	9	0
258	10	9	105	3	5	311	13	3	680	15	4	11563	0	9
398	11	3	102	11	1	313	6	6	901	8	4	11601	13	0

Table of Schools of the Basel

1st JANUARY

STATIONS	Number of Schools	Pupils in Schools for Christians					
		Training and Boarding Schools				Day Schools	
		Theological Schools	Training Schools	Middle and High Schools	Boys' Orphanages	Girls' Orphanages	Primary Classes
							Middle and High School Classes
<i>I. South-Canara.</i>							
1. Mangalore	14	0	0	0	0	0	382
2. Mulki	7	0	0	0	0	71	232
3. Udipi	10	0	1	69	103	0	369
4. Karkal	1	0	0	0	0	0	24
5. Basrur-Kundapur	2	0	0	0	0	0	0
6. Kasaragod	11	0	0	0	0	0	0
	45	0	1	69	103	71	1007
<i>II. Coorg.</i>							
7. Mercara	1	0	0	0	0	0	22
8. Anandapur (Ammatti)	1	0	0	0	14	14	50
	2	0	0	0	14	14	72
<i>III. Southern Mahratta.</i>							
9. Dharwar	4	0	0	21	0	0	26
10. Hubli	3	0	0	0	0	0	82
11. Bettigeri-Gadag	5	0	0	16	61	0	63
12. Guledgudd	6	0	0	0	0	65	63
13. Bijapur	3	0	0	0	0	0	0
14. Honavar	2	0	0	0	0	0	0
	23	0	0	37	61	65	284
<i>IV. Malabar.</i>							
15. Cannanore	5	0	0	0	0	0	202
16. Tellicherry	11	9	6	50	0	0	105
17. Chombala (Mahé)	7	0	0	0	0	107	0
18. Calicut	8	0	0	0	0	0	235
19. Codacal	8	0	0	0	83	0	301
20. Vaniyankulam	3	0	0	0	0	0	0
21. Palghat	5	0	0	0	0	0	45
	47	9	6	50	83	107	888
<i>V. Nilgiris.</i>							
22. Kaity	28	2	5	15	32	0	40
23. Kotageri	9	0	0	0	0	20	46
	37	2	5	15	32	20	86
Grand Total...	154	11	12	171	293	277	2287
Total of 1st January 1899	157	17	30	163	288	263	2223

German Evangelical Mission.

1900.

Schools for Non-Christians		Total of Pupils under instruction					Infant Schools	Sunday Schools
Primary Classes	Middle and High School Classes	Boys		Girls		Total		
		Christians	Non-Christians	Christians	Non-Christians			
535	250	245	592	214	150	1201	79	142
0	0	67	121	108	7	303	0	0
48	0	314	199	116	38	667	0	0
0	0	8	8	8	0	24	0	10
168	0	7	122	9	30	168	0	0
635	41	20	533	12	111	676	0	0
1386	291	661	1575	467	336	3039	79	152
0	0	9	1	12	0	22	0	0
0	0	39	2	37	0	78	0	0
0	0	48	3	49	0	100	0	0
55	115	34	166	17	0	217	0	0
78	0	42	92	26	0	160	0	35
220	0	104	221	34	1	360	0	80
110	0	34	108	94	2	248	0	76
177	0	6	139	2	30	177	0	0
42	0	2	39	1	0	42	0	0
682	115	222	765	174	33	1194	0	191
235	30	112	241	110	24	487	58	242
456	191	146	536	50	112	844	0	131
255	168	40	393	155	22	610	0	0
423	281	168	597	144	75	984	0	174
266	0	313	198	140	11	662	44	114
219	59	21	220	9	28	278	0	37
234	63	37	246	47	12	342	12	107
2088	792	837	2431	655	284	4207	114	805
673	4	81	629	27	41	778	0	161
182	0	24	199	37	8	268	0	30
855	4	105	828	64	49	1046	0	191
5011	1202	1873	5602	1409	702	9586	193	1330
4537	1184	1805	5184	1364	622	9015	135	1083

Detailed Table of Stations, Out-Stations, and Agents, 1st January 1900.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
1. Mangalore Balmatha, Madikeri- gудde, Nireshwalya, Jeppu, Bockapatna- Kudroli, Bolur. <i>Out-Stations:</i> Bolma, Ullal, Bantwal,	a. Pastoral Rev. M. Schaible, <i>in</i> <i>charge of station, Nati e</i> <i>Church, Chairman of the</i> <i>District Committee</i> Rev. M. Breidenbach, <i>itin.</i> Rev. W. Spaich, <i>stud.</i> <i>Tulu</i> b. Educational Rev. J. Hermelink, <i>itin.</i> <i>and Bible Revision.</i> Rev. K. Ernst, <i>Theol.</i> <i>Seminary, Bible Revision;</i> <i>Dist. and Gen. Insp. of</i> <i>Schools</i> Rev. J. Bucher, <i>High Sch.</i> Miss E. Kaundinya, <i>Brahmin Girls' School</i> Miss H. Krauss, <i>Congr.</i> <i>Girls' School</i> c. Mercantile Mr. H. Altenmüller, <i>Genl.</i> <i>Agent & Treasurer</i> " J. Sieber, <i>M. M.-Br.</i> " P. Buchli, <i>M. M.-Br.</i> " L. Weber, <i>M. M.-Br.</i> d. Industrial Mr. G. Hirner, <i>Press</i> " F. Huber, <i>Gen. Agent,</i> <i>to succeed</i> " S. Stamm, <i>Book Depôt.</i> " F. Stierlin, <i>Weav. Est.</i> " M. Stuckert, <i>Kudroli</i> <i>Tile-Works</i> " A. Glattfelder, <i>Jeppu</i> <i>Tile-Works</i> " K. Gross, <i>do. do.</i> " H. Stokes, <i>Mechanical Works</i> " A. Beierbach, <i>Press</i>	a. Pastoral and Evangelistic Work Rev. S. Andrea, <i>Balmatha</i> " M. Salis, <i>Jeppu</i> " Obed Sumitra, <i>Bockapatna</i> " J. Soens, <i>Bolma</i> Cat. Benjamin Ananda, <i>itin.</i> " Gottlob Maben, <i>itin.</i> " E. Karat, <i>itin.</i> " Joshua Soens, <i>Madikerigudde</i> " Abraham Heri, <i>Bolma</i> b. Educational Work Cat. Chr. Watsa } <i>Theolog.</i> " Ch. Maben } <i>Semi-</i> <i>nary</i> " S. Karat } <i>High</i> " Joel Rajiva } <i>School</i> " L. Fernandez, <i>Bantwal</i> <i>School</i> " P. Shiri " Fr. Jathana

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
2. Puttur	Rev. A. Schosser, <i>in charge of the station</i>	Evang. G. Bangera, Cat. Paul Soens, <i>itin.</i> " Joseph Pramodana, <i>itin.</i>
3. Mulki <i>Out-Stations:</i> Karnad, Kadike, Santur, Uchila, Padur, Kutyar, Munderu.	Rev. G. Ritter, <i>in charge of station and Orphanage, Congregation</i> Rev. J. Bächle, <i>itin.</i>	Rev. Charles Gojar, <i>Mulki Congregation</i> " Im. Furtado, <i>Padur</i> Cat. J. Vedamuttu, <i>Kutyar</i> " Benjamin Salins, <i>Santur</i> " J. Aarons, <i>Munderu</i> " T. Jeremia, <i>Uchila</i> " G. Premaya, <i>Kadike</i> " N. Kundara, <i>itin.</i>
4. Udipi <i>Out-Stations:</i> Parkala, Shepura, Malpe, Udyavara, Gudde, Shirva-Kattupadi, Koppala-Ambadi, Madambail-Kurkal, Kalyanapur-Bolmar.	Rev. J. A. Brasche, <i>Christ. High School and Orphanage</i> Rev. Ch. Keppler, <i>Congreg. and out-stations</i> Rev. C. G. Eblen, <i>itin. and out-stations</i> Rev. J. Müller, <i>itinerancy and out-stations</i> Mr. H. Bretschneider, <i>Tile-Works, Malpe</i>	Rev. Nahason Vira, <i>Gudde Congregation</i> " Tim. Furtado, <i>Shirva</i> Cat. Sam. Furtado, <i>Malpe</i> " N. Suchitta, <i>Udyavara</i> " Joseph Kairanna, <i>Udipi</i> " G. Bangera, <i>Ambadi</i> " A. Furtado, <i>Madambail</i> " Eb. Clare, <i>Parkala, itin.</i> " T. Ammanna, <i>Udipi, itin.</i> " M. Jayanta, <i>Kalyanapur, itin.</i> " Amruta Heri, <i>Udipi, itin.</i> " Raph. Satyavrata <i>Udipi High School</i>
5. Karkal <i>Out-Stations:</i> Mudar, Nandolige, Hekkadka.	Rev. G. Fischer, <i>Congrega. and itin.</i> Rev. Chr. Dürr, <i>itin.</i>	Cat. Daniel Andrea, <i>Karkal Congregation</i> " Joseph Bhagyan, <i>itin.</i> " Samuel Sumitra, <i>itin.</i>
6. Basrur <i>Out-Stations:</i> Kundapur, Kailkeri, Barkur.	Rev. Ph. Stier, <i>Congregation and itin.</i> Rev. E. Lüthi, <i>itin.</i>	Evang. Winf. Micha, Cat. Immanuel Soens, <i>itin.</i> " Asser. Karat, <i>itin.</i> " Stephen Jathana, <i>Cong. and itin.</i> " W. Heri, <i>itin.</i> " Hezekiel Bangera, <i>itin.</i> Assist. Cat. Ch. Manjaru, <i>itin.</i>

Stations and Out-Stations	European Agents	Native-Agents:— Pastors, Catechists and Christian Headmasters of High Schools
7. Kasaragod <i>Out-Stations:</i> Ravaneshvara, Hosadurga, Bekal, Kumbala, Bela, Bangaramanjeshvara, Hosateita-Manjeshvara, Nileshvara.	Rev. P. Borel, <i>Congr. and itinerancy</i> (Rev. A. Schosser, <i>Puttur</i>)	Evang. Gerson Soens, <i>Hosadurga</i> Cat. Jesudasa Melottu, <i>Kasaragod, itin.</i> " Ariel Sumitra, <i>itin.</i> " I. Eliezer, <i>Manjeshvara</i> " Christiananda Salis, <i>Kum.</i> " W. Amos Kundara, <i>Hosadurga</i> " Sal. Bangera, <i>Ravan.</i> " G. Fernandez, <i>Nileshva.</i> " Eb. Aarons, <i>Hosadurga</i> " Isaiah Bangera, "
8. Mercara <i>Out-Stations:</i> Fraserpet, Chembu, Sundikoppa.	Rev. W. Sikemeier, <i>Congr. and out-stations</i> Rev. W. Rath, <i>Congr. and itin.</i> Mr. J. B. Veil, <i>M. M.-Br.</i>	Cat. G. Almanda, <i>Congr. and Schools</i> " N. Shatananda, <i>North Coorg, itinerancy</i> " S. Sumanta, " " Asst. Cat. L. Salins, <i>itin.</i>
9. Anandapur	Rev. J. Fischer, <i>Congregat. and itin.</i> Rev. H. Wolpert—	Cat. Daniel Santvana, <i>Cong. and itin.</i> " Im. Jivottama, <i>itin.</i> " Joseph Bangera, "
10. Dharwar	Rev. O. Bode, <i>Congrega. and itin.</i> Rev. Tr. Reusch, <i>Dist. Insp. of Schools, High School-Students' Home</i> Rev. I. Pfeiderer, <i>studying Canarese</i>	Cat. Israel Dalabhanjana, <i>Congregation and itin.</i> " Bhagya Alada, <i>itin.</i> " Hanoth Adina, <i>St. Home</i> Asst. Cat. R. Hittalamane Mr. Alex. Jaganadhan, B. A., <i>Headmaster, High School</i>
11. Hubli <i>Out-Stations:</i> Unakallu, Hebsur.	Rev. D. Berli, <i>Congr. itin. and Secular Agent of the District</i> Rev. K. Mayer, <i>itin.</i> Rev. R. Büchner, " Rev. H. Risch, <i>to take charge of Honowar</i>	Rev. S. Devada, <i>Congregation</i> Cat. Jos. Dalabhanjana, <i>Unakallu</i> " Jason Schalla, <i>itin.</i> " David Jesudasa, " " Devaputra Hebbala, " Ass. Catt. Anan. Gunjala, "
12. Bettigeri-Gadag <i>Out-Stations:</i> Shagoti, Malasamudra.	Rev. J. Waidelich, <i>Congr., itinerancy</i> Rev. Fr. Heinecken, <i>Schools and Shagoti</i>	Cat. Zach. Kanaka, <i>Congr.</i> " Channa Halli, <i>itin.</i> " Jacob Davala, " " Sam. Havala, " " Joh. Prabhakar, <i>Shagoti</i> Asst. Cat. M. Suvarna, <i>itin.</i> " " Da. Gonda, <i>Mala.</i>

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Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
18. Chombala- Mahé <i>Out-Stations:</i> Mahé, Badagara, Muverattu, Perambara, Payoli, Karakadu.	Rev. I. L. Weismann, <i>in charge of station and Orphanage</i> Rev. R. Schilling, <i>Schools and itinerancy</i>	Cat. Henry Menzel, <i>Congr.</i> " Johan. Amengara, <i>Mahé</i> " Cyprian Arunachalan, <i>Muverattu, itin.</i> " St. Chattotu, <i>Badagara, itin.</i> " Samuel. Mantody, <i>Perambara, itin.</i> Asst. Cat. Elias Nambi, <i>itin</i> " " P. Karunagaran, <i>Perambara, itin.</i>
19. Calicut <i>Out-Stations:</i> Collandy, Padiarakal, Pudiangadi, Markat, Malapuram, Manjeri.	Rev. J. J. Jaus, <i>in charge of station and Schools</i> Mr. Joh. Knobloch, <i>High Sch.</i> Dr. W. Stokes, <i>Medical Mission</i> Mr. H. Kühner, <i>M. M.-B.</i> " K. Buesch, <i>Weav. Est.</i> " W. Heckelmann, <i>Tile-Works</i> " L. Fraas, <i>study Mal.</i>	Rev. Jonas Padiath, <i>Calicut Congregation</i> Ev. Ashama. Tumaran, <i>itin.</i> Cat. B. Ponon, <i>Congregation Padiarakal</i> " Paul Selvan, <i>Cal. Congr.</i> " Lawrence Puvattur, <i>High School</i> " Sol. Mackaden, <i>Coil. itin.</i> " Paul Chandran, " " " Devap. Amengaran, <i>Markat</i> " Is. Chowalur, <i>Manj. itin.</i> " Fredric Nambi, <i>Malapuram, itin.</i> Asst. Cat. A. Pavamani, <i>Medical Mission</i> " " L. Pavamani, <i>itin.</i>
20. Codacal <i>Out-Stations:</i> Paraperi, Ponani, Pallat, Tritala, Chittatakara, Chalasheri.	Rev. W. Bader, <i>station, Congregation</i> " Fr. Singer, <i>stud. Mal.</i> Mr. O. Eckelmann, <i>Orphanage and Secular Agent of the District</i> Mr. F. Boas, <i>Tile-Works</i>	Rev. St. Kallat, <i>Congr. Cod.</i> Cat. Isaac Laban, <i>itin.</i> " Isaac Amatil, <i>Paraperi Congregation, Orph.</i> " Charly Kottavalapil, <i>Pallat, itinerancy</i> " Joseph Taddai, <i>Ponani, itin.</i> " Dan. Edakaden, " " " L. Napalli, <i>Chalasheri</i> " Winfred Mantody, <i>Chittatakara, itin.</i>

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
21. Vaniyan- kulam <i>Out-Stations :</i> Angadipuram, Shoranur, Panamanna, Ottapalam, Tirikatiri.	Rev. S. Walter, <i>station, itin.</i> <i>Chairman of Malabar District</i> Rev. G. Renschler, <i>schools and studying Malaya.</i>	Cat. Abr. Arungadan, <i>itin.</i> " Jos. Mantodi, " " Abia Edapalan, " <i>Angadipuram, "</i> " Bethuel Poyayil, " " " Jacob Cheeran, <i>itin.</i> Asst. Cat. J. Valiavalappan, <i>Congr. and Hospital</i>
22. Palghat <i>Out-Stations :</i> Olavakkoda, Melparambu, Wadackencheri, Panayur, Mangara.	Rev. K. Hole, <i>in charge of station and schools</i> Mr. Chr. Gebhardt, <i>Tile-Works</i>	Rev. Tim. Parakandi, <i>Congr. Melparambu</i> Cat. L. Kallat, <i>Cong. Palghat</i> " Zacharias Pilakaden, <i>Wadackencheri, itin.</i> " Alphai Kallan, <i>Panayur, itin.</i> " Manuel Simon, <i>Melparambu, itin.</i> Asst. Cat. Devapriyan, <i>Parakal, itin.</i>
23. Kaity <i>Out-Stations :</i> Coonoor, Hulikal, Nerkambe, Kerehada, Achinakallu, Kateri, Adhikarhatti, Manihatti, Hosahatti, Horanhatti, Kullakambe, Nilar, Tummanhatti, Dawani, Manjoor, Sallas, Yedekadu, Denale, Tueri, Kallhatti, Nellakotta.	Rev. W. Lütze, <i>in charge of station, Training and Cat. Schools, Orphanage</i> Rev. G. Wieland, <i>out-station, itin.</i> Rev. William Stokes, <i>Coonoor, itin.</i> Rev. Ch. Fritz, <i>Coonoor, itin.</i>	Cat. I. Shanta, <i>Kaity Cong.</i> " Lemuel Soens, <i>Cat. Sch.</i> " Salathiel Soens, <i>Orphan.</i> " John Philipp, <i>Schools</i> " Abraham Madia, <i>out-stations, itin.</i> " Mose Kari, " " " Paul Mada, <i>Tueri " "</i> " K. Satyanathan, <i>Hulikal Cooly Mission</i> " Samuel Satyanathan, <i>Coonoor Cooly Mission</i> Asst. Cat. Isaiyah Konga, <i>Kerehada, itin.</i> " " Hans Isaac, <i>Nellakotta, Cooly Miss.</i> " " Isaac Nerkambe, <i>Nerkambe, itin.</i>
24. Kotageri <i>Out-Stations :</i> Kodanad, Konakore, Jakanare, Denad, Milidenu, Nanerimukh, Bergani, Gundhada, Horasole.	Rev. G. Grossmann, <i>in charge of station, Orphanage, itin.</i>	Rev. Jacob Kanaka, <i>Congr. Schools</i> Cat. Henry Kodot, <i>itin.</i> " Isaac Bella, <i>itin.</i> Asst. Cat. Chr. Ajja, <i>itin.</i>

REPORT.

THE nineteenth century is one that marks an immense advance in the development of the human race. Along with the great inventions and discoveries of this century and to a large extent supported by them there has been such a manifestation of the propagating power of Christianity as never before witnessed. In the Kingdom of God we are placed front to front with the unmistakable and remarkable fact that in the nineteenth century by the activity of many Mission-societies the Gospel of man's salvation in Christ has reached the utmost ends of the earth. The command of our Lord to go and to teach all nations by means of the Gospel, the promise that at the name of Jesus every knee shall bow; and the will of God that all men shall be helped and shall be brought to the knowledge of the truth as it is in Christ,—all this we see in our days in an extraordinary manner approaching its accomplishment. The consideration of this great fact and of such a powerful witness of history ought to go far in putting down our little belief and in strengthening our courage and our faith in God.

The Basel Mission Society greatly needs encouragement and the strengthening of its faith. There is something on all our Mission-fields which gives cause for grave misgivings. In China the political horizon looks rather gloomy. The position of our Missionaries and Native Christians there in the midst of robbers and revolting mobs can only be compared to that of sheep surrounded by wolves. In Africa it is death

in the form of a murderous climate, which only too often harasses the Mission-worker there. In India it is, in some parts of our Mission, plague and famine that in common with other Mission-societies we have had to suffer under. But quite apart from this, the conditions of life and the sources of industry for our Native Christians are a cause of great anxiety to us and the social question is beset with so many difficulties in our Indian Mission, that, did we not firmly believe that it is the Lord that rules and shelters His people, that the issues of our work are His, and that He will accomplish it, not according to our thoughts and our ways, but according to His thoughts and His ways, we should scarcely venture to carry on this heavy burden laid upon us.

In addition to all this, for the last year and more the whole of our Mission has been greatly encumbered by a large deficit, which seems to have assumed a chronic character. This deficit is chiefly due to the extension of our work, especially in Africa, and it amounts at present, in spite of all endeavours to get rid of it, to Rs. 150,000. Since contributors to our Mission in Germany and Switzerland have taxed themselves to the utmost of their power the income of our Mission at home can scarcely be enhanced to any considerable extent and thus unless God shall show us a way out of this difficulty our Home-Committee will be finally compelled to decide upon considerable reductions in our work in order to make both ends meet. We must not however be disheartened and despair in the face of the great task before us: difficulties and troubles are only sent us to increase our faith and prayerful confidence in One who knows that we are engaged in doing His work and that we are guided by Him.

1. Agency.

A. European Workers.

(Cf. Tables, pages 3-6 and 12-17.)

At the end of 1898 there were 83 Missionaries, 55 Missionaries' wives and 4 single ladies, and at the end of 1899: 85 Missionaries, 60 Missionaries' wives and 2 single ladies.

During 1899 the following departures took place: *Mr. Diez* of Kasaragod, *Mr. and Mrs. Hoch* of Mangalore, *Mr. Warth* of Hubli, *Mr. and Mrs. Lüthi* of Bettigeri, *Mr. and Mrs. Bosshardt* of Codacal, *Mr. and Mrs. Gengnagel* of Basrur, *Mr. and Mrs. Jung* of Mangalore, *Mr. Hiller* of Palghat, *Mr. Fahrenberger* of Vaniyankulam, *Mr. and Mrs. Kessler* of Calicut, and *Miss Hanhart* of Vaniyankulam.

During the same year the following Missionaries returned to India: *Mr. and Mrs. Altenmüller* to Mangalore, *Mr. and Mrs. Ritter* to Mulki, *Mr. and Mrs. Risch* to Honavar, *Mr. and Mrs. Bader* to Codacal, *Mr. and Mrs. Hermelink* to Mangalore, and *Mr. and Mrs. Sieber* to Mangalore.

The following new Missionaries arrived during 1899: *Mr. Pfeleiderer* for South-Mahratta, *Mr. Beierbach* for Canara and *Messrs. Scheuer, Maue, Fraas*, and *Hofmann* for Malabar.

In addition to this six marriages took place in our Mission: *Miss Schwarz* was married to *Mr. Müller* at Udipi, *Mrs. Weidner-Diez* to *Mr. Schosser* at Puttur, *Miss Pfeleiderer* to *Mr. Eidenbenz* at Cannanore. These three ladies arrived from Europe. *Miss Krauss*, who had been in charge of the Girls' School at Mangalore, was married to *Mr. Fischer* at Karkal, *Miss Stokes*, in connexion with the Medical Mission at Calicut, to *Mr. Heinecken* at Bettigeri, and *Miss Frohnmeyer*, living with her parents at Tellicherry, to *Mr. Kühner* at Calicut.

In last year's Report we had to tell the sad story of two Missionary ladies, who, while they were preparing for their voyage to Europe, were taken away to their heavenly home (*Mrs. Schenkel* and *Mrs. Baumann*). Strange to say, the same took place again last year at Hubli.

Mrs. Warth, born at Cannstatt in Württemberg in the year 1857, came out to India in 1881 and spent the greater part of her time at Hubli. In 1898, when plague was causing awful havoc amongst the inhabitants of Hubli and the dismal guest entered even the precincts of the Mission-house *Mr. Warth's* family was graciously preserved by the Lord. But having for many years suffered a great deal from malaria the family was permitted to go home to Europe in the spring of 1899. Of course the mother longed to see her three children at home, but occasionally dark presentiments seemed to visit her heart and to make her doubtful, whether she would even see her home-land again. On the 9th of January 1899 the poor parents lost a lovely boy, $3\frac{1}{2}$ years of age, a little sufferer who shortly before his death said to his father: "Father, it is enough!" Only one day before his death the sad news of her father's death broke in upon poor *Mrs. Warth* and after all this on the 31st of January the poor lady whilst giving life to a strong little daughter almost lost her own life. A few days after septicaemia developed and although *Mrs. Warth* on the 26th of February got up and even went to church for the christening of her child, in the evening she lay down never to rise again. "It is growing dark and I cannot see the way before me", she said, nevertheless she hoped that God would not take her away from her husband and children. However on the afternoon of the 2nd March she herself felt that the end was approaching. She bore joyful witness of her Christian belief and hope, consoled her husband, blessed her children and looked forward to the call of her Saviour. The words of Holy Scriptures and the singing of hymns were a great consolation to her. She remained conscious to the last, and at half past seven in the evening peacefully breathed her last, leaving behind her her poor husband and, as it seemed, 7 motherless children to

deplore their sore bereavement. 'As it seemed' we had to write, for there were actually only 6 children left. On the 26th February, when the new-born child was christened at Hubli, far away in Germany another child, a daughter, 10 years of age, had gone before to meet her mother at the threshold of the golden city. Having been sick but for 2 days the child died from brain-fever. Thus our dear brother within three months was deprived of his wife and two of his children.

In last year's Report we inserted a communication from the pen of *Mr. Diez*, the oldest of our Indian Missionaries, on the life and death of his son-in-law *Mr. Weidner*, (page 23; cf. also pages 30, 81 and 101). In spite of the advanced age of this faithful servant of God nobody would have thought that the Report of the following year was to contain the necrology of *Mr. Diez* himself.

The *Rev. Ernst Diez* was born on the 24th December 1826 at Heilbronn (Württemberg), the son of a chemist and the eldest of eight children. The father shifting from one place to another finally settled at St. Johann near Villach in Carinthia. In Bavaria, where the little *Ernst* first went to school, he and his sister (later on married to *Mr. Locher*, an African Missionary and a brother of *Mrs. Anderson*, in connection with the Free Church of Scotland in Madras) as "heretics" had to sit separated from the Roman Catholic children in a corner of the school. In Austria the boy had to walk three miles to the school at Villach in wind and rain, but *Ernst* greatly enjoyed these walks through a beautiful country, and his eyes were opened to the beauties of nature. In the same town the youth received a thorough training as a merchant and after having been employed there in an Austrian and Italian firm he came to Stuttgart and joined a large firm there. Always anxious to increase his stock of knowledge he frequented for several months the polytechnic school at Stuttgart. Enjoying no inward peace he derived much blessing from the sermons of Gustav Schwab (a German poet of some renown) and from thence *Mr. Diez* became a regular reader of the Bible. In 1846 he entered the Mission College, and it must

have been a real pleasure to instruct a young man with such a thirst for knowledge as *Mr. Diez* was filled with all his life long.

In 1851 he was sent out to India with the *Rev. Josenhans*, Home-Secretary of the Basel Mission, who came out to India on a visitation tour. *Mr. Kaundinga* was one of the young Missionaries who accompanied him. On the 15th October they reached Mangalore. *Mr. Diez's* first station was Cannanore, where he passed the days of his apprenticeship under the powerful guidance of the well-known *Mr. Hebich*. Great must have been the stimulation and the blessings derived from the personal intercourse with such a man of God as *Mr. Hebich*. was. But it was not all pleasure to enjoy this privilege of personal dealings with an original man, having a dominating character of the most pronounced kind. Fortunately for young *Mr. Diez* there was *Dr. Gundert*, another original of a quite different kind, at the same station. *Dr. Gundert* was the only man whom *Mr. Hebich* approached with great caution and to whose secret influence he yielded. With tears in his eyes old *Mr. Diez* used to relate how he now and then, frightened by the lightening and the thunder proceeding from the mighty prophet of Cannanore, took shelter with the kind and learned doctor, who in spite of his own profound erudition treated the young missionary as his equal and with his broad views, his large heart and his uncommon sagacity managed to keep up the good courage and patience of the young missionary as well as to keep the imperious spirit of father *Hebich* within reasonable limits. As to his studies in Malayalam *Mr. Diez* had the advantage of living with *Dr. Gundert*, the greatest of Malayalam scholars, and of having as his Munshi *Mr. Abraham Muliyl*, a Native scholar well versed in the Malayalam literature. After having been an assistant of *Mr. Hebich*, *Mr. Diez* was transferred in 1857 to Chombala to look after the small congregation there. Of course a man of his energy was not satisfied with this. Accompanied by his Catechists he used to visit the great festivals at Payavur, Payyoli, Kirur and Taliparambu. In 1862 *Mr. Diez* had to take charge of the station at Palghat on the border of the Malayalam and Tamil country. He founded different out-stations, more or less flourishing, and was indefatigable as an itinerating Missionary.

He took special care of the Irawars in that part of the district, a caste corresponding to the Shanars in the Tamil country and the Tiyers of the coast Taluks. These people somewhat tired of the oppression of the Nairs and the pretensions of the Brahmans, showed themselves well disposed towards Christianity. Still when the first of them was baptised in 1865 there was a considerable commotion and *Mr. Diez* with all the zeal and enthusiasm, which formed part of his character, went heart and soul into the matter and led the combat until even his strong constitution broke down. Having been in Europe for 18 months he returned in June 1869 to his former station. In 1876 he was transferred to Cannanore again and until November 1880 he carried on his work amongst Christians and non-Christians with great vigour. In 1880 he was appointed Malayalam theological teacher at the Catechists' Seminary, Mangalore, and for 9 years he was engaged in this important work endearing himself to all his pupils, as he was the very man to inspire youths with a holy enthusiasm for their work. In 1890 he went to Europe for the second time and in 1891 after his return he took charge of the Kasaragod station and itinerating work. Nothing could be more characteristic of this extraordinary servant of God, than what a pupil of his writes with reference to this last station of his life's journey: "It was very strange to see an old man of 72 years in his station at Kasaragod, regularly visiting nine out-stations and nine schools from Manjeshvara till Chandera by land and back-water." In April 1899 he embarked for Europe as an invalid. In a letter written from Bombay (29th April 1899) and addressed to his fellow-missionaries after having given golden words of advice, he goes on: "With reference to myself I should like to take first of all a little rest, after that I hope the Lord will assign to me here and there some work in His vineyard and will grant unto me the necessary strength and readiness to do it." Having spent 48 years in India chiefly for the benefit of his Indian children, he wished above all to give the remaining days of his life to his own children at home. But God had willed otherwise. He settled down at Cannstatt near Stuttgart with two of his children and was of very indifferent health all the time. In September he went to Hamburg

to stay for some time with his daughter, *Mrs. Halbrock*. Here however, after a few days he completely broke down, and the doctor at once pronounced his case to be cancer in the stomach and therefore hopeless. Our dear brother had to die by starvation, and one can imagine, how he longed to be with the Lord. During his last 8 days he was most of the time unconscious and spoke but very little. After a last hard struggle dear *Mr. Diez* fell asleep on the evening of the 22nd October.

Thus ended a long and eventful life given to the cause of God in India. In this short sketch of the life of *Mr. Diez* we have alluded chiefly to his itinerating work, for which he had special gifts. As a preacher he will not be forgotten by those who ever had the privilege of hearing him, the whole heart and soul of the man was in everything undertaken by him, and thus what came from his heart went home to the hearts of his hearers. A few words as to his literary labours will not be out of place. As regards his knowledge of Malayalam he was second to none but *Dr. Gundert*. The colloquial language and the book-language of the Shastras, which in Malayalam represent almost two different languages, were equally familiar to him. As an old man he managed to make himself acquainted with the Canarese language at Mangalore, and he had studied Tamil and Hindustani. For some years he was the Editor of a Malayalam Monthly Magazine. He conducted *Dr. Gundert's* Malayalam Grammar and his Malayalam-English Dictionary through the press, and was a member of the Malayalam Bible Revision Committee. Very useful will be found his "Short Catechism on the distinctive Teachings of the Evangelical and Roman Catholic Churches." *Mr. Diez* by his intense love for and his deep interest in everything belonging to Malabar perhaps went a little too far in trying to preserve and even to re-introduce obsolete Malayalam words (sometimes known only to him and similar scholars), by which endeavour in some of his productions, his language became rather archaic. It thus came about that there were those who ventured to speak disparagingly of his Malayalam, who, as far as a real knowledge of Malayalam went, were not "worthy to stoop down and unloose the latchet of his shoes".

In the year 1856 *Mr. Diez* was married to *Miss Elizabeth Blandford*, the eldest child of believing English parents. After the death of her father she had become a member of *Dr. Gundert's* family. After her marriage to *Mr. Diez* "she proved a most unselfish, unpretentious and loving helpmate in house and congregation". She died at Kasaragod on the 3rd of May 1892 of blood poisoning; a small boil prematurely opened, as it seems, having been the cause of her death. In 1884 the eldest daughter came out to India and took charge of the Brahmin Girls' School at Mangalore. She afterwards married *Mr. Halbrock*, and it was in her house at Hamburg that the father died. A second daughter joined her father at Kasaragod in 1892 and was married in 1896 to *Mr. Weidner*, whose death was reported last year. *Mr. Diez* lived long enough to know that his widowed daughter *Mrs. Weidner* would become the wife of his assistant and successor at Kasaragod *Mr. Schosser*, who had been like a son to the old and failing man during the last years of his life in India.

Mr. Diez was a remarkable man. All who knew him, will miss him very much. The freshness of youth never left him to the end. The originality of his ideas and his true and noble heart endeared him to everybody, and especially young Missionaries were quite taken with him, as this fiery youth, with his long grey beard could sympathise with them in all their struggles, and were quite fascinated by hearing him tell the story of bygone days. His friends among the English were many, and by all of them was he honoured and loved. One of them writes: "I knew dear *Mr. Diez* well for nearly 30 years, and I may say that I had the greatest respect and love for him. He struck me as being an ideal Missionary, — utterly unselfish and given up to the things of God, but with a heart full of sympathy for the sorrows and ambitions of others. His motto, — one, at least, of his mottoes, — seems to have been *Nihil humani a me alienum puto*."

One who had an opportunity to know him in his every-day life more intimately than most people, writes to say: "It was his undivided thorough devotion to Mission-work that stimulated him to indefatigable work (the old man, 72 years of age, had to look after

an out-station, which caused him to be every month for two nights in a boat). Along with that he was prepared to meet death at every moment and he kept everything in such a perfect order that if he should die to-day, his successor to-morrow would be in a position to carry on the work without asking explanation from others. He was always full of new plans and original thoughts; as to his spiritual and mental life he really never grew old. What was characteristic and indeed great in this man of God was his childlike dependence on God and his absolute independence from any human judgment, as far as his own personality and his work were concerned. In dealing with others, even by far his juniors, he was full of consideration. He was a real gentleman. To compare himself with others and to look with satisfaction upon his 47 years of service and the like, was a thing perfectly unknown to him. He was humble. 'Just as I am, without one plea, but that Thy blood was shed for me, and that Thou bidd'st me come to Thee, Oh Lamb of God, I come, I come!' this was the key-note of his life and death."—With *Mr. Diez* has gone the last of those Missionaries who were the connecting links between the present generation of Mission-labourers and those who laid the foundation of the work. There may have been Missionaries far surpassing *Mr. Diez* in talent and in the success of their work, we doubt however whether there have been many surpassing him in faithfulness and in loyalty to the cause of their Lord and Master, which after all is the most sterling quality and the crowning virtue in a servant of God, for "here, moreover, it is required in stewards that a man be found faithful".

We have been asked to express also in public our most sincere thanks to some gentlemen of the medical profession who by their gratuitous help and their professional skill have been a great consolation to our brethren and to the Christian community in general. *Surgeon Major Corkery* at Dharwar, *Dr. A. Beveridge* at Mercara, *Dr. Hachett-Wilkins* at Calicut *Mr. D'Silva* at Palghat, and *Mr. J. M. Cheriyan*, Apothecary, at Manjeri have especially been mentioned. The Christians

at Kaity and their Missionaries feel very thankful to the Medical Officers in charge of the St. Bartholomew's Hospital, where our Christians have been treated with much kindness. In this country with its many diseases and especially at a Mission-station, where so often bodily ailments are instrumental in leading people to a Missionary's bungalow, a sympathetic European or native physician is one of the greatest boons, a Missionary can be blessed with.

B. Native Workers.

At the end of 1899 there are 15 Native Pastors against 18 at the end of 1889 (including the *Rev. St. Chandran*, who is engaged in Bible-revision work there are 16 against 19). Two of our Native Pastors have died, and one has been pensioned (*Rev. Sebastian Furtado* at Jeppu).—As to the Evangelists and Catechists there were at the end of 1899, 149 against 143 in the year before.

The number of Evangelists remains unchanged; *Joshua Soens* had to take up work in a congregation, and *Cat. Winfred Micha* took his place. One of our Catechists in Malabar *Abel Katuparambu* had to be pensioned after long and faithful service. Three students after having passed their examination have been admitted as Catechists. Amongst the Assistant Catechists one resigned and one died, three new Assistant Catechists joined the work during the year.

The *Rev. Daniel Aaron* was born in 1829 and entered service in 1852. He was ordained in 1872 and stationed first at Mulki. Since 1879 he stayed at Udipi. At first he was in charge of the congregation there, but later on his work lay chiefly amongst non-Christians. There was no village and no hamlet in the neighbourhood of Udipi where he was not acquainted with the people and where he did not regularly make his calls. The freshness, vitality and industry of the old man was quite extraordinary. A few years ago

he would, on preaching tours, keep pace with the youngest of his colleagues. His memory up to the end was simply wonderful. He was something like a wandering chronicle of the past. The date of arrival of some old Missionary, his wedding-day, the maiden name of his wife, the names and birthdays of the children he would tell one without the least exertion. But all this meant more than a mere feat of memory, it also showed how deeply he sympathised with the weals and woes of the Missionaries. He knew a little German and besides Canarese and Tulu, he read a good deal in Tamil and English. He was able to work until a few days before his death and died quite suddenly from apoplexy, having reached the ripe age of 70 years. In a similar manner

Rev. Nathanael Arukanden, by about 20 years the junior of *Mr. Aaron*, died on the 27th of June 1899. He was born in 1846 in the neighbourhood of Calicut. About the time of his birth the family Mackaden, related to him, had embraced Christianity and this was looked upon as a great misfortune. However in his 7th year *Nathanael* was sent to our Mission School at Putiangadi. At home he was not allowed to read the Scriptures or anything Christian. Later on he was handed over to an indigenous schoolmaster, who made him pass through the whole scale of educational tortures, then in vogue in this country. When 16 years of age he studied at home all the secrets of a native physician and gradually became initiated into the tricks, by which people bewitched by an evil eye and the like can be delivered. It was due to the beneficial influence exercised by his uncle, that Hindusim in its most corrupted forms could not poison him. The Christian relations, especially Catechist *William Davis* came now and then to his house, but he felt greatly disgusted on seeing them and used to mock at them. Things greatly changed when cholera broke out, and within one week 6 persons died in *Nathanael's* house. Catechist *Johannan Peter* came, consoled them, offered prayers, and when the so-called medium of Bhagavati appeared he was thrown out with the full consent of *Nathanael* and his uncle. His father's bodily weakness, poverty, and other misfortunes were the means by which God

gradually forced an entrance into his heart. First the elder brother went to Calicut, then the father and finally in 1867, encouraged by a Hindu scholar, and deeply touched by a sermon of *Mr. Knobloch* at Chombala also, *Nathanael* resisted no longer and by the help of his elder brother and *Cat. William Davis* he made his escape at night with his mother and a younger sister. After having been tried as to his sincerity by *Mr. Schaufler* he was put first into the Weaving Establishment, then he joined the Preparatory School at Tellicherry and finally the Theological Seminary at Mangalore. He experienced the Lord's helping hand in all kinds of dangers and temptations, his heart gradually growing firm by God's grace and after a decisive struggle in November 1877 he received the full assurance that his sins were forgiven and that the Lord had accepted him. After having served as a Catechist at different stations he was appointed an Evangelist, and it was itinerating work for which he was especially gifted. His thorough knowledge of Hinduism, his intimate acquaintance with the customs and manners of all the castes of Malabar, his eloquence and his dialectical skill made him a most valuable worker amongst non-Christians. In 1894 he was ordained, and from February 1894 till May 1898 he was put in charge of the congregation at Codacal. As the greater part of that congregation consisted of new Christians he was considered to be the most competent man for the difficult task of training the people there in a Christian mode of life. In 1898 he had to go to Cannanore and work in a congregation, which in many respects was just the opposite of that of Codacal. His work in Cannanore was not always pleasant, but he was prepared for this, and in his work amongst Hindus and Christians in Codacal as well as in Cannanore he had to bear the "reproach of the Lord", nor was he unwilling to do so. On Saturday the 24th of June 1899 after having prepared his sermon for Sunday he was struck down by apoplexy. As long as he was able to speak he tried his best to console his wife and children, and committed himself, with the full assurance of a child of God, into the hands of his Heavenly Father. Being conscious almost to the last he tried to indicate his feelings and desires by signs. On Tuesday morning about day-break the

Lord released him, and the glorious morning of eternity broke for him.

Assistant Catechist *Daniel Nayaka* after suffering long and painfully from heart disease, died on the 4th of May 1899. He was born in 1854 and was employed as an Assistant Catechist in 1884.

As Assistant Catechists our Mission employs men, who are too old to undergo a regular training in the Theological Seminary, but have given proof that they are converted and are equipped with a holy zeal and the necessary gifts to preach the Gospel to their own people. Most of them are converts from Hinduism; the practical experience they have had with Hinduism and their intimate knowledge of the ways and thoughts of Hindus make them especially fit for the work of evangelisation. As regular Catechists, born and educated within our Christian congregations, sometimes totally alienated from their kinsmen according to the flesh, we consider a fair admixture of these irregular troops with our working army a great advantage. There is however no insurmountable barrier placed between our Assistant Catechists and the regular Catechists; if they give satisfaction, they may in course of time be promoted to the rank of ordinary Catechists.

In our last Report we mentioned a course of instruction held once a year for all the Pastors and Catechists of a district. A similar course ought to be conducted, as a rule, at every station monthly for the benefit of our fellow-workers. *Mr. Bader* at Codacal gives the following account of the monthly meetings at his station:—

“Every month a day having been fixed before-hand (usually a day towards the end of the month) the Catechists,—some coming from a great distance,—meet at my house. They had asked me to take as the subject of our meetings for this year the book of Revelation. In the Theological Seminary this book will be taken up only in connexion with the introduction to the New Testament

and being the last one, occasionally it won't be touched at all. After having given an exposition of the doctrinal contents in general, I began with the exegesis of the book. We have done now with 5 chapters. These scriptural exercises will occupy us in the forenoon; in the afternoon always some time will be left to take up all kinds of practical questions related to our work, and we always conclude with a prayer-meeting. I have been glad to notice that these meetings conduce not only to draw together the hearts of European and Native workers, but also to bring the Catechists themselves into a closer relation with each other."

Here follows the programme of another such meeting at Kasaragod, where it was conducted by *Mr. Borel*:

"Morning 8.30 to 9.15 Meditation on a Scriptural portion, and prayer. 9.30 to 11 o'clock an essay on the Kingdom of God prepared by *Mr. Borel* in Canarese. It was read and explained by the author and afterwards a discussion took place, when every body was welcome to put questions on the subject. In the afternoon from 3 to 5 exegesis of Rev. 1, 1—3 in Tulu by *Mr. Schosser*. At 5 o'clock the whole assembly went out for bazaar-preaching, and in the evening at 9 o'clock they met again in the Mission-house for a cup of tea. Such gatherings are not only a great refreshment for Catechists stationed at some solitary place with not much opportunity of getting spiritual encouragement, but they are also valuable and animating for the Missionaries."

In our Mission Christian Schoolmasters have always been considered as spiritual agents and we have been anxious to imbue our Schoolmasters with this conviction, the more so as amongst a good many of them the curious superstition seems to prevail that a schoolmaster need not be so spiritually-minded as a Catechist.

	Christian Schoolmasters.	Christian Schoolmistresses.	Non-Christian Schoolmasters.
End of 1898	213	61	132
" " 1899	223	57	138

Although the number of our Christian masters is steadily increasing (1897: 207; 1898: 213; 1899: 223), the number of our non-Christian masters is increasing too (1897: 126; 1898: 132; 1899: 138), and so we are bound to say that the abnormality of more than half of our Schoolmasters being Hindus has on the whole remained unchanged. The chief cause of this most unsatisfactory state of things must be found in the fact that the number of schools started by our Mission for non-Christians is quite out of proportion to the numerical strength of our congregations. For the present it is quite impossible that our congregations should produce the number of Christian Schoolmasters required for our schools. The number of Christian Masters above the Lower Secondary Grade is especially small. Other reasons for this anomaly are that in Canara and South-Mahratta insufficient arrangements have been made up to this for training Schoolmasters for the Mission and that not a few of the Schoolmasters taken from our congregations have either proved to be unfit for the work or have preferred more lucrative posts away from their district to serving the Mission and their own people. Still we hope in course of time to overcome this difficulty and to arrive at a more natural and healthy condition of our educational work.

2. Evangelistic Work.

The year 1899, the year called "Vikâri", the last year of the first quarter of the Kali-Yuga is over, and neither the threatening predictions nor the glad tidings with reference to this ominous year seem to have been fulfilled. People in the neighbourhood of Udipi expected that all the wicked would be destroyed, the pious remain, and those remaining form only one caste and embrace Christianity. But in reading the reports of our itinerating agents there is nothing to be found

betokening a desire for salvation, consciousness of sin or search after truth. On the whole, in spite of great restlessness and grave apprehensions of an approaching day of retribution, the indifference towards real religion seemed to have been greater than ever before. And where religious emotion manifested itself it was in most cases in the form of mere caricature, being gross superstition. At Badagara (Malabar) in the neighbourhood of a hospital a man with his fever-stricken child might be seen creeping several times to and fro under the belly of an elephant in the fashion of popular Hinduism. After all there is nothing extraordinary in such experience. It is a matter of fact all over the world that whilst there is nothing more toilsome and wearying than the fight of truth against custom, tradition and prejudice; there is no nonsense of so gross and enormous a nature as not to find some ready believer; nor will any amount of education prove a safeguard against this. Evangelist *Winfred Micha* of Basrur writes:—

“Not long ago a coasting-steamer, out of the ordinary course, made her appearance in the harbour of Kundapur, and soon the rumour was afloat that a man-of-war has come and would take the Hindus over to South-Africa to fight against the Boers. The excitement was great enough before this nonsense was hatched by some imaginative head, but now some people lost their heads altogether. All along the coast people began to hide their jewels and their money, others went even so far as to sell their rice, the receipt of the last harvest, in order to flee with greater ease in advance of the troops. One miser had buried all his treasure near his house, and planting a young tree on the top of it he hoped easily to identify the place hereafter. But unfortunately some neighbour had supervised the business, and in the following night he took possession of the treasure. At the same time to ward off the awful things to take place (on the 13th November of last year) as well as the epidemic diseases and other calamities prevailing, even now processions take place every night.”

In South-Mahratta it was last year not so much plague but the great dearth that our work had to suffer from. The dearth is only yet in its early stages, but the year 1900 will be known hereafter as the year of great famine. Only in some very favourable places was there a first harvest. There was a little rain in August, and some hopes were entertained for a second harvest, but in vain! In September there was again some rain and then the merchants began to buy up all the corn they could get. It was rather painful to see how the train carried away immense quantities of corn to the North and this with the prospect of a famine near home. But in South-Mahratta especially our brethren had to experience the truth of an old prophetic word: "Thou beatest them, but they do not feel it." Whether plague or famine comes upon them, it makes no difference. What *Mr. Bode* of Dharwar writes about a rich landlord seems to illustrate the spiritual attitude of the average population there.

The man had built a temple for Hanumanta and a rest-house for pilgrims going there for worship, all to check the plague and to induce the god to pour down rain so sorely needed. However he was greatly disappointed by his god.

Still he refused to hear the Gospel. In the spirit of stubborn resignation he said: "What can we do! If the plague does come to this place and we die, well then, we die and if God refuses to send rain, we cannot do anything either. If you are able to keep away the plague and procure the necessary rain for our fields, then and not before we shall join you."

But of course this is only one side of the work. All the brethren engaged in itinerating work there assure us on the other hand, that they often return joyfully from their preaching tours and that it not seldom happens that a whole village, people great and small, listen most attentively to the glad tidings.

Two years ago (see Report for 1897, page 33) we heard of a well-to-do weaver-family in the neighbourhood of Dharwar, the head of which believed in Christ, but his shy and timid wife found it difficult to come to a decision. One of the unsatisfactory features in reports is the appearance of very promising persons in whom we take an interest but afterwards we hear nothing more about them. We are fortunate enough to be able to tell our readers what meanwhile has become of the weaver. *Mr. Bode* writes:—

“Owing to the plague, which had also broken out in Tegur, we heard nothing about the family for a long time. One morning I entered the house and was very kindly received. The whole house looked like that of a man in happy circumstances. In the inner room there were some nice large looms. The two brothers of the man, who have houses of their own, came also and expressed their joy on account of our coming. I asked the eldest brother, whether he had given up the thought of becoming a Christian. He said: ‘No, but for the present I cannot venture on the step. A few weeks ago God took my wife from me and now I cannot leave the house.’ I reminded him of his age and that the same might take place with him as with his wife. And when I told him that very likely the wife had been taken from him in order to turn his mind more decidedly to what is in heaven, he agreed to this, but still he contended that he could not take this step then. Evidently the influence of his two brothers had prevailed upon him. He then promised to see us at the travellers’ bungalow, but did not come. To my great surprise however he of a sudden appeared in my study at Dharwar carrying some plantains in his hand. He had come to tell me that he was now prepared to become an open believer in Christ. Whether this resolution has been carried out or not we shall be able to say next year.”

Our readers, I am sure, will also be glad to hear what became of the widow of that secret Christian, who was overtaken by death (*cf.* Report of 1898, page 31). *Mrs. Bode*

frequently looked after her and was always kindly received. The widow handed over to *Mrs. Bode* the Sunday-collections, which her husband used to make for the Basel Mission. She also asked for a prayer-book in Canarese. It is, however, a thing almost impossible for a single woman to embrace Christianity in opposition to all her Hindu relations.

As to Bazaar-preaching the Missionaries at Dharwar did not meet last year with such a furious opposition as formerly, when non-Christian students and other young men behaved quite frantically. People put questions, but their fanaticism seems to have exhausted itself. Our brethren have been very glad to be assisted in their difficult work by a volunteer, an old Eurasian, once professing Muhammedanism, then an Evangelist, and now, although pensioned, a zealous labourer in God's vineyard.

In Hubli on account of plague preaching tours in the district could not be carried out so regularly as before. *Mrs. Mayer*, supervising the work of the Bible-women, is glad to report that during the time of plague the Bible-women met with a good hearing. It is a good sign, if Hindu women do show something like envy when their houses are passed by. *Mr. Mayer* gives a good example of the sophistic manner in which Hindus approach religious questions.

"Going to some house a man says with reference to sin: 'Take the case of a man who borrows Rs. 100 promising to pay the money back after a year. But now he gets sick and in spite of his upright and earnest exertions he is unable to fulfil his promise in time, hence he will turn out to be a liar. Who is responsible for this lie? Is it not God who made this man sick?'"

On a preaching tour in the neighbourhood of Bettigeri *Mr. Braun* made a very interesting acquaintance.

"He met an old priest of the Lingaits. On hearing that a Padre was on the way he extended both his arms from his bullock-

cart to clasp *Mr. Braun's* hands and, on taking farewell, he pronounced a most solemn blessing upon him. A curious priest of Hinduism indeed! He holds the Bible in veneration like an idol and carries it with him wherever he goes. He calls himself a 'Christian'. To understand this psychological riddle one must know that all the old Missionaries years ago tried their best to win the man for Christ. As a rule people of this kind will scarcely come to a full knowledge of Christ; not to live up to the light that they have received becomes habitual with them, and they seem to delude themselves into believing that they have succeeded in serving two masters."

Also *Mrs. Waidelich* is of opinion that people listen very well.

"In one instance a woman would not permit the Bible-women to go first into a house in the neighbourhood. A man whose son had died of plague received them kindly and bought a Gospel. On the contrary another man found it quite unreasonable that he should not be allowed to care first of all for his body. 'What is then the use of being on earth?' he asked."

Mr. Lutz, our itinerating Missionary at Guledgudd on a preaching tour met a Hindu, who for more than 25 years had been reading the New Testament. When a youth of 25 years of age *Mr. Weigle* had given him a copy of the New Testament. The name of the Missionary is written on the first page and the date 20th September 1873. The man told *Mr. Lutz* the story of Lazarus raised from the dead and had committed John 11, 25. 26 to heart, a word which evidently had made a great impression upon him. Not very encouraging was the manner in which another one answered his own question: "What for do you walk about here? You are evidently not paid by the English, nobody believes in the Gospel, and if somebody joins you, it is not on account of his being convinced but it is sheer self-interest." Another one wanted to see God, a very common demand.

In Bijapur our work chiefly consists in preaching to the Hindus, the congregation being very small for the present. *Mr. Berli*, now at Hubli, was in charge of this station for about 10 years, and his work was on the whole that of sowing the good seed. Although there was not much in the way of reaping, *Mr. Berli* feels confident in saying that the work at Bijapur is not devoid of hope and good prospects. He writes: —

“Taking into consideration that it is scarcely 12 years that the work in this district has been taken up by the Basel Mission, one can understand that a population consisting chiefly of well-to-do, conservative landlords cannot be as yet sufficiently prepared to receive the Gospel. I made some very nice acquaintances during the last 10 years amongst such, who seek after truth, who also intellectually have arrived at a knowledge of truth, but who feel, — I am sorry to say, — their sins not such a heavy burden and their righteousness not such miserable rags as to long for redemption, forgiveness and purification. Still there is the grass and there are the blades, in due time a harvest with its ripe fruits will come too.”

In Tidgandi *Mr. Metz*, the successor of *Mr. Berli*, stayed for some days in the Dharmashâlâ, and mendicants in groups of 10-15 every day came to lodge there in order to sack the surrounding villages, which besides are laid under heavy contributions to cover the needs of Brahmans and Lingaits. *Mr. Metz* took the opportunity of directing these professional beggars to Him, who can give rest to such as really seek for it. The pilgrims used to listen very attentively. It is really pleasing to read what *Mr. Metz* writes with reference to the readiness of people to hear the Word of God.

“When we arrived in a village two songsters had reached it before us and by means of drums they had managed to bring together the whole population of the village. When we asked them whether they preferred to listen to the songsters or to hear

our sermons, they asked us at once to preach, and they really as a body listened to our preaching until we went away."

Mr. Singer at Honavar thought it a real pleasure to preach the Gospel at Belkeri; on the other hand he met with much opposition at Karwar, especially from the pupils of the Government High School there and the somewhat educated part of the population, who, it seems, did not make the best use of their education. It was not mere religious opposition, it was *Mr. Singer's* impression, that it had a tinge of political and national aversion, a hatred against anything foreign or outlandish, worthy of the Chinese. But at this place it was that *Mr. Singer* met with a secret disciple of Christ which must have cheered him up greatly.

"He was a Brahman, who had got a good education and who astonished me by his extensive reading. He could not find words high enough to express his great admiration for our Lord Jesus Christ, whom he praised as the greatest and holiest teacher of mankind. He was not only well read in the Scriptures, but one could not deny that he had studied the Bible in such a manner that his heart had a share in it. His room was decorated with photos and pictures of the different spiritual heroes of ancient and modern days. But in front of his bed there was hung up a most beautiful steel-engraving: 'Christ on the cross', of which he said: 'This is the picture dearest to me'. I have been told that in former days this Brahman stood in a closer relationship to Christ, that he looked upon Him as the Saviour and Redeemer of the world. Now he adores Him as a shining ideal, as the Guru of mankind. Still a Brahman, who calls the picture of Christ on the cross the picture dearest to him, a Brahman, who when his eyes open in the morning and before they close in the evening looks upon Christ the crucified, is an extraordinary sight indeed, a sight which entitles us to entertain great hopes for the future of India."

In the Canara District the attitude of the Hindus is not so friendly as it used to be. Of course the Mission is welcome

to start schools, to open hospitals, to help the poor, all that is kindly accepted, and some even seem to think that these Mission Societies must needs be immensely rich, and not knowing how to get rid of their money in Europe and America, they consider it their duty to distribute it amongst the Hindus. These Europeans, they think, ought to be very thankful that the people in India give them such an opportunity to acquire 'punyam' or merit. But where the real object of Mission-work cannot be ignored, the Missionaries frequently learn and that quite of a sudden, that the polite and mild Hindu at the bottom of his heart entertains a deep-rooted grudge against the ambassador of Christ and His Gospel. Hinduism besides aims at a restoration and reformation. In Canara the Bhūtas increase, in spite of famine, innumerable fowls are sacrificed, the roofs of their little temples are tiled (sometimes with Mission-tiles), the festivals are celebrated with greater pomp. Whilst in former years our brethren experienced almost no difficulty at all in preaching to the Hindus, since the police at Udipi objected to such preaching in the neighbourhood of the temple, enemies of Christianity and mischievous people feel greatly encouraged and now try their best to silence the Missionaries and their assistants. To be sure the trouble-makers are nowhere in the majority, the majority of people also in Canara are such as hear with scarcely any opposition, they will even agree with what they hear and will say: "What you preach is really true and good", but they wait for the initiative to be taken by the big, influential and noisy 'people. They are either under the terrorism of caste and of obnoxious social institutions and customs or so poor and down-trodden that the mere thought of emancipating themselves from the baneful influence of tradition seems to them to be an absurdity, if not a madness. Every real conversion in Europe and

India is a miracle. Nobody can call Christ his Lord without the Holy Spirit.

At Mangalore *Mr. Hermelink* was anxious to come into closer touch with the educated Hindus of Mangalore. We are apt to forget sometimes those non-Christians in our immediate neighbourhood whilst travelling to a great distance in order to visit the whole district. The Evangelist *Gabriel Bangera* is stationed at **Puttur**, which meanwhile has been made a chief station. We give the following extracts from his interesting report:—

“Where the Keimaralbara and the Netravati meet a grand bathing takes place in February. For three weeks the bath is taken once a week. People in general are in a great haste. We, however, always had a small audience. Some said: ‘We must hear them, they have come from such a great distance.’ Others said: ‘We can really not know whether what we do here is a meritorious work or not; is there not a proverb like this: Either the festival is a fool or the people going there are fools?’ The people who made the arrangements for the festival said: ‘There were never so many people as this year, but never has our income been so little as this time, and this is your fault, you undermine the faith of the people.’—At another festival when, on the last day, we made our preparations for going away, the temple-proprietors themselves asked us to preach once more. When we said: ‘There are but a few people, how can we preach then?’ they called the people together and invited them to buy our tracts. We sold a good number of them, and then they asked us again to preach, which we did with great joy.—At the festival in Kareiya (near Bantwal) we had a very large audience and were only two to preach. For hours a quiet multitude of men and women listened to our preaching. Finally we got so hoarse and tired that we could scarcely talk any more, but as often as we looked upon this multitude of people we received new courage and new strength to proceed with our work.”—Once staying in the house of a farmer his wife said: ‘It is a curious thing with you, you seem to be of

a higher birth. Whether you are in a valley or on a hill, in a forest or somewhere else the Bhûtas will not trouble you, they are indeed afraid of you. Alas! the more we spend in order to get rid of them or to pacify them, the more they molest us.' To this we answered: 'We believe in the One true God and in Jesus Christ whom God has sent to save mankind. Because He is with us we need not be afraid; you must do the same!' To which she rejoined: 'This will not do for us.' And now the Missionaries have built a bungalow on the very spot, where formerly the Bhûtas used to meet in council. 'Where have they gone now? Are you really not afraid at all?' the people there ask."

Mrs. Stamm, who accompanies the Bible-women at Mangalore, is glad to report, that

"Several families where Bible-women used to call have come out last year and joined the Christian Church. For some the division of joint property is an obstacle to carry out the secret desire of their hearts. Then people ought to be seen oftener. If we wish to make these women Christians so far as our teaching is concerned this should embrace the whole plan of salvation in a detailed and chronical order. This is not possible by means of visits few and far between."

Our brethren in Karkal frequently on their preaching tours meet with Jains, who on the whole are very pleasant to deal with. Their chief difficulty is one not altogether uncommon: they cannot understand that all endeavours at self-salvation will not avail. *Mr. Fischer* writes:—

"If such is the case, that really nothing else is wanted but to believe in Christ Jesus, if no meritorious actions of any kind are wanted, I shall not care for this Jesus and His salvation. Such a religion is too cheap, I dare say."—Another Jain admitted that it is not within the power of man to overcome sin, for, he said, 'Just as the needle of a compass will turn always to the North so sin always will attract us to the wrong side.' And a dying Jain said again and again: 'Oh, if after all it should be impossible to deliver ourselves from sin and all our exertions should be in vain!'

The excuses for unbelief are many. People of higher caste sometimes admit the elevating power of the Gospel, and hence are of opinion that we should carry our message to the low castes and to the illiterate. But these in return will excuse themselves by saying that they cannot move before "the gods of the earth" and other high castes have taken the lead. Characteristic of the speculative nature of some Hindus is what one of them said to *Mr. Dürr* at Karkal:—

"Give me thirty rupees and I shall accompany and help you in your preaching tour; I know how to impart wisdom to these rude people almost better than you yourself."

What *Mr. Fischer* writes about a rich farmer again shows how also outside of our congregations Christ exerts an influence on the hearts of many people:—

"He has for many years been reading the Bible and I was told by my Catechists that he is in the habit of praying to Christ Jesus in the evening. When we came to his house some men of standing were with him and in our presence he called upon them to defend their faith. He then pointed out the folly of idolatry and enlarged upon the most important tenets of the Christian belief. One might have thought oneself standing before an experienced Bible Christian at home who expounds the divine way of salvation."

At *Mulki*, another station in the midst of the Tulu-population, *Mr. Bachle* with his Catechists carries on the work of evangelisation. Amongst the Tulus the sorcerer and sooth-sayer is still a very great man. He is an expert in duping people, who take to it with great simplicity and earnestness. People strongly believe not only in "the medical tree" and its healing power, the sorcerer must also help them to take revenge upon their enemies, which is a case altogether different. Here we deplore not only the waste of money and the folly of the people, but this kind of superstition sets

loose everything mean and diabolic in man. — Rather amusing it is, as *Mr. Bächle* relates, that a Brahman at the last Bappanâdu festival explained the rain pouring down for two hours during the procession by the fact that one who was impure had come into contact with the idol's car. To say the truth, an excommunicated Christian had done the repairs of the car. But the Brahman was somewhat perplexed when some one found out that in the previous year the same man had done the repairs. *Mr. Bächle* continues:—

"In remote hamlets it is, strange to say, that our unfortunate boots were the cause of much vexation. Without these boots some nice people would have shown us much kindness and hospitality. Some kind people really seemed to be exercised in their minds about it: to enter the house they could not ask us and to give us a seat outside did not seem to be polite. My Catechist told me that the reception at some houses would not have been half so rough, but for the boots!—A Brahman was very kind and polite, but he asked us at once, not to talk about the Shastras during a conversation on religion, as words might fall from his lips which would pain us. So better not! But we could not allow the Brahman to escape so easily. My head almost touched the roof of the house, which was tiled with Mission-tiles. 'Wherefrom have you got these tiles?' I asked. 'From you,' he replied. 'Why did you buy them from us and not from some other company?' I continued. 'Well,' he said, 'your tiles have got a good name.' 'Now, look here,' I said, 'just as you approve of our tiles, which your forefathers did not know anything about, so your conscience would approve of the Word of God, to acquaint you with which we have come here, if you would but hear it and give it a fair trial.'"

In Basrur both the Missionaries and the Catechists devote almost all their time to evangelisation. *Mr. Stier* experienced great difficulties out in the district in getting the most primitive lodgings. He considers himself very happy, if he finally finds a shelter in the veranda of some toddy-drawer. But

he felt well compensated for all the inconveniences and privations when one of his hosts said to him on his departure: "You must come back again; during the 5 days you have been with us, we have been happier than we were ever before." *Mr. Stier* thinks that on the whole the disposition of the people towards the Gospel is more friendly than it was formerly, and he attributes this to the conversion of Shivarâma (*cf.* last year's Report, page 64 *ff.*).

Both of our Missionaries there went beyond the borders of their district. With the hearty consent of our Wesleyan brethren *Mr. Stier* entered the Mysore country. In Bidur-Nagar he was pleased to find the school-books published by Ramabai introduced and all the walls decorated with well-chosen moral sentences. In Kallarkatte the Tahsildar was extremely kind and being a great friend of music he felt so attached to the German Missionary that the manner in which they took leave from each other was rather touching. In Sagar a young man threw cowdung at *Mr. Stier*, for which the man felt very sorry afterwards and invited *Mr. Stier* to come to his house.

Mr. Lüthi made a very interesting journey to the eastern mountains.

At Tirthahalli he made the acquaintance of some very agreeable Government officials. One of these gentlemen asked one of the Catechists, a convert from the Brahmans, whether he really did find in Christianity something he had sought for in vain in the Hindu religion. Another one loved the Bible, and some of them accompanied the Evangelists for a distance to have a talk with them. A little boy of about 6 years of age, making a deep salâm said in English to *Mr. Lüthi*: "Good morning brother," he was evidently anxious to transpose the theory of his "first book" into practice. They finally reached Shringeri (the monastery of Shankarâchârya), a very holy place. They asked the high-priest for

permission to preach there, which of course he refused, but nevertheless the little party preached there for three days without being molested in any way.

People of high caste will not in general admit a Missionary to their houses, but when *Mr. Stier* in September last made a preaching tour to the east he met with a Brahman, who seemed to form a rare exception to the general rule. *Mr. Stier* writes:—

“When my servant went to a Brahman merchant in the evening to buy some things for our household, the Brahman asked, for whom the things were. Then he sent me his salâm and asked us to come to his house. We went there in the morning. He received us with great joy and at once gave us a place for cooking: not only this, he ordered his wife to give us milk and any thing we should want. To our great astonishment the wife of the Brahman did not object to all this. After we had talked with him for some time he called his wife, who had listened behind the door, to come in, and the following conversation took place. He: ‘Did you hear what we talked about?’ She: ‘Yes.’ He: ‘What do you think about it?’ She: ‘All is truth that these people say.’ He: ‘Shall we become Christians? Will you follow, in case I should embrace Christianity?’ She: “Let both of us become Christians!’ One thing only seemed to trouble them: having become Christians, they would not be able to eat meat. We then told them that the Kingdom of God does not consist in eating and drinking, but in righteousness and peace and joy in the Holy Ghost. This seemed greatly to relieve them. The wife of the Brahman then asked, whether amongst Christians also women are expected to study the ‘Shastras’, to which we replied, that in our congregations all the boys and girls go to school and learn to read and to write, that also men and women, if not too old, try their best to learn to read the Word of God, which amongst Christians is not considered to be a burden but rather a privilege. The more we read the Word of God the more we like it. Talking about sin and the propitiation for our sin the sun set. Before we went to

rest the man asked permission to be present at our evening prayers, and he and his wife listened most attentively to our prayer. In a very friendly manner he welcomed us in the morning, when we came to say good-bye. He bought some tracts and asked us very urgently to come again soon, moreover he promised to read meanwhile the Bible and the tracts very carefully."

Mr. Borel, who succeeded *Mr. Diez* at **Kasaragod**, tells us about an open door at Tekil:—

"About a 100 years ago the Muhammedans reached there and began gradually to drive the Nayars out of the place. Our Catechist *Jesudasa Melottu* comes from this place. Having heard the Gospel for the first time at Mangalore he was accepted as a candidate for baptism, got instruction at Udipi and was baptised there in 1885. In 1892 he came as a Catechist to Kasaragod, and of course on preaching tours he now and then turned his steps to his native-place Tekil. At the beginning he met with great hatred and especially by his family he was treated as an apostate. However things changed quite wonderfully. The head of his family (which is considered to be the noblest in the place) when dying, appointed *Jesudasan* as his successor. Our Mission has established a school there, besides there is also a night-school for adults. In the house of *Jesudasan* the Nayars will gather in the evening and animated discussions take place even in the dead of night. A young Nayar is ready to break caste, and does not hesitate to eat rice with the Catechist."

In Coorg things are pretty much the same as in South-Mahratta. We do not hear much of opposition, on the contrary we occasionally hear of people that are very well disposed towards Christianity, but at the same time nothing stirs, we wait and wait to see whether the dry bones will move, but no signs of awakening to life can be perceived. At 9 places in the district of the itinerating Missionary at **Mercara** a market-day is held once a week, and this is the chief opportunity for the Missionary to preach the Gospel. At some of these places audiences from 100-300 may be addressed. The

following communication from *Mr. Rath* will be found interesting:—

“Once I was at Somavarapet (one of those market-places) and in the evening I heard a great noise in the neighbourhood of the travellers’ bungalow. When I heard that there was a festival in honor of some god I took my lantern and went to the place with the Catechists. There were many people standing round a hut erected with branches, and on my approach they very kindly made us a salaam and drew back to let me come near. All of them, especially the officiating Brahman, seemed to be ashamed and the latter feigned to have come there only to have a look at what was going on. When I asked them about their god they pointed to a stone, covered all over with rather ugly figures and looking very black and greasy on account of the oil that had been poured on it. Asking them whether this stone ever spoke or on any occasion rendered help they laughed and excused themselves by saying, that their ancestors had done the same and why should they not continue in this way. Whilst I spoke with them on the folly and sinfulness of this idol-worship preparations were made to make the god supposed to pervade this stone to take possession of a boy, who was expected to act then as an oracle. The so-called musicians making an awful noise, the boy was placed opposite the stone and had to stare incessantly at it. Two men with torches in their hands turned round the idol. After some time the boy began to wrench his limbs and alternately falling down and jumping up or turning a summersault behaved like a lunatic. When they informed me, that now the god had taken possession of the boy, I could not refrain from remarking that it was very unkind of their god to maltreat people in such a manner for the purpose of taking possession of them. There was a roar of laughter when I made this remark. After the boy had quieted down a little they asked him whether he would like to have his habitation removed to some other locality or whether he was angry at the English Government having built a travellers’ bungalow in his neighbourhood, to which questions the boy gave no answer. This was ascribed to the god having not yet taken full possession of the

boy; all this while the musicians were beating their drums in quite a frantic manner. The boy began to foam, wallowed on the ground and laid about him most furiously. When I interfered they soothed him and again inquired about the feelings of their god. The boy said: 'I cannot yet give an answer' and when they insisted on his giving an answer, the boy finally said: 'All that the Padre said about me is true.' The god left the boy again and the proceedings were looked upon as a failure. The Catechists afterwards told me the boy having gone to a Mission School formerly had felt ashamed to carry on before us all the hocus-pocus and that thus the business came to naught."

When *Mr. Rath* made a journey to Bhagamandala (the source of the Kaveri-river) one of the mendicants there calmly made the following statement:—

'Many and great are the sins in our days, but small and few are the alms'. Also there a Vakil gave it as his opinion that the Mission cares far too much for the uneducated. This verdict is not true. In every Mission great exertion is made to take hold of the spiritual leaders of the nation, but it is true — and this fact has led to some misconception — that the Gospel at all times and everywhere has attracted first of all the poor and uneducated, and the way it has worked upon them forms one of the most convincing evidences of the Christian faith. 'To the poor the Gospel is preached', but these poor in course of time begin to inherit the earth.

Mr. Fischer at Anandapur expresses his great joy as to the manner in which people take to the Word of God. He writes:—

"Much time we spent amongst the coolies on the coffee-plantations near our station. Some of these poor coolies bought even tracts and they asked us to come again soon. The other day an overseer sent us two boys and asked us to admit them to our new Orphanage. The second way in which we propagate the Gospel is our preaching at the markets. There are 5 markets in

our neighbourhood, which afford splendid opportunities for preaching. A Coorg, having listened for a long time, prayed the Lord's Prayer before all those present, which shows that the Word of God is read in their houses. In Gossikoppa a man after having silently listened to our preaching, gave the last three pies he possessed towards the Mission-work. The festivals in the district afford us further opportunities. There are some holy places in Coorg, which attract people from far and near. Here we occasionally meet with people who have never heard, that God so loved the world that He sent His only-begotten son into it. Having concluded our sermon an old man said: 'Is it really true, what you have told us? These are precious words. Is the Lord Jesus indeed such a wonderful Saviour? I never heard anything of Him!'

In Malabar the work went on without any disturbance whatever. Our Evangelists do not experience much in the way of opposition. Now and then it even seemed as if some sections of the Malabar population were tired of their own religion. The Brahma Samaj has made its entrance into Calicut, the capital of Malabar, and subscriptions are being raised towards a Theistic Prayer-Hall there. Of course educated Hindus realize their position. Hinduism cannot hold its own against the advance of education and western thought, permeated by Christian ideas. It is true there are curious specimens of people out here in India who can lecture one day on the progress of civilisation, on freedom of thought and emancipation from human tradition, and on the next day these very men will pull at the same rope with the illiterate in order to move on an idol-car or they will consult the astrologer about the "muhûrtam" for their daughter's marriage; but such are exceptions. It is moreover true that a Hindu at any time of perplexity on account of his popular religion may take refuge in Vedantism, in his old celebrated philosophy; but philosophy can nowhere be a compensation for religion and will not satisfy the religious cravings of a man's heart,

as far as they are real. And as the religious mind of a Hindu naturally shrinks before the vacuum of materialism or atheism, some of our educated Hindu friends really look out for some religion which on one hand will be acceptable to the spirit of this age and on the other hand not alienate them from their own people. Approaching the question of religion as our educated Hindus do from the point of intellect and of opportunity, the Brahma Samaj, Theosophy and the like seem to serve the purpose very well. But unfortunately for our friends, living religion is not a thing that can be manufactured. But all these Samajas are a mixture of a religion dead long ago—and the dead can never be vivified—and of Western thought and Christian ideas, they are the newest manifestation of Indian eclecticism. As a temporal make-shift they may help on single individuals for some time, but they can never take the place of a living religion. Religion will not stand without revelation, at any rate not without belief in revelation. Even amongst Tiyers the question has been discussed whether the time has not come for a change of religion and whether Christianity or the Brahma Samaj would be preferable. By something like a debating society, by discussions and votes the question of religion can scarcely be settled for a community. A new religion cannot be introduced like a new fashion of dressing oneself. Still such deliberations are important as symptoms of the time.

Mr. Peter, the itinerating Missionary at Cannanore, carries on the work there with his usual energy and originality.

With a Government official he experienced a very sad disappointment. The gentleman some years ago was very friendly, and *Mr. Peter*, even accompanied by his wife, used to call upon him for a friendly talk. Then a nephew fell sick. *Mr. Peter*, asked by the uncle, prayed for the young man, who however died. After that the official himself was attacked by malaria, he suffered like a

fatalist, and the more he suffered the more his mind was embittered. When *Mr. Peter* called upon him and tried to encourage him he was very unkind, almost rude. "Leave me alone," he said, "if there is a God, we shall be as well off as you; if there is none, all your talking is to no purpose. I have got a Bible, but I never read it and I shall never read it. If I do not commit any sin, God can also not punish me." A few weeks afterwards the poor man laid violent hands upon himself.

Mr. Peter and his Catechist spent their time during the monsoon, when preaching tours are out of question, in a very useful manner. There is a Vakil in the neighbourhood of Cannanore, whose sympathies are with Christianity and the Christians, but in spite of his sceptical attitude towards Hinduism and his utter condemnation of caste, he finds it possible to remain within the pale of Hinduism. He founded a school for the low castes and his own son instructs the children. *Mr. Peter* asked permission to give Bible-lessons during the rainy season in this school, but as the Municipality of Cannanore had taken over the management of the school the Vice-President of this corporation had to be asked. No objections were raised, and some Hindus in Cannanore have become so enlightened and so free from prejudices against Christianity, that they think the best thing out-castes could do would be to become Christians in a body. *Mr. Peter* got even permission to give Bible-lessons out of the regular school-hours in the schools within the Municipality, provided the headmasters of the different schools did not object to it. In six schools *Mr. Peter* and his assistants were most kindly received by the teachers and pupils, and for two hours a week in each school they spent a very pleasant time amongst these children.

"Moplas who are able to read are very fond of it. *Mrs. Schoenthal*, who accompanies the Bible-women at Cannanore, had read in a Mopla-house the story of the feeding of the five thousand. After

that a Bible-woman offered the Gospel of Luke for sale. A Mopla-boy, about 12 years of age, on hearing that this Gospel contains the story he had heard just now, asked his people to buy it for him. The women in the house, about 10, laden with ornaments pretended not to have a single pie to buy this Gospel. When we left the house we heard the boy crying inside. However before we had reached the gate of the compound he ran behind us holding triumphantly half an Anna in his hand and bought the Gospel from us. I thought that the women had finally yielded to his entreaties, but the Bible-woman told me that he had borrowed the money from a friend, a goldsmith's son."

Although the work amongst women is not very often accompanied with visible results in the way of conversions to the Christian church, it is a great thing for the present to see how by the consolations and the elevating thoughts of the Gospel the bright light of eternity falls on the desolate path of some of these Indian women.

"This was the happiest day of my life" said the wife of an official to *Mrs. Schoenthal* when she left the house. Matth. 11, 27 was a great comfort to her, and a few days afterwards she died. It is Christianity which sets people to think as to the purpose of their life, and it is not a little thing, if a poor creature who, either did not trouble her mind at all about things beyond the region of her five senses or had looked upon this world and human life as upon a toy-shop, kept up for the amusement of gods and demons, begins to perceive something like God's fatherly hand, guiding her on her way and moulding her life. Thus reports *Mrs. Schaal* of a Pariah-woman, who said: "What you tell us is true: 'God sends sufferings, misery, trouble and the like in order to rouse us from our indifference and apathy to salvation.' I was living in constant quarrel with all the members of my family. Then I got a boil, so I was confined to one place and could not move about. During this time of suffering God spoke to me and showed me how wicked and quarrelsome I was."

Highly interesting are the communications of *Mr. Samuel*

Ambattu, Evangelist for North Malabar, stationed at Tellicherry. From his long report we select only a few portions:—

On a Hindu-festival near Ancharakandy, as usual, he experienced some difficulty with the Pattars. They claim to be Brahmans, but in Malabar they have become proverbial by characteristics which cannot be called virtues. They usually sell Palghat-mats near the temple of that place.

“We addressed them in the most polite manner, but unable to give reasonable answers they indulged at once in filthy language. Of course we could not reply to that, and I only said: ‘To such abusive language of course you expect to get an answer of the same kind, but our God did not teach us such language, neither does He tolerate it, so of course we are defeated.’ After they had cooled down for some time one of us again began to speak about the arrogance of the Pattars, and at once they fell in again by abusing us in the most shameful manner. At this moment a rich and noble Nambiyar, who had stood at some distance and listened to our conversation stepped in and said: ‘I felt greatly disgusted on hearing these unbecoming, rude words falling from the lips of those who pretend to be our religious teachers, and I was greatly pleased to see that these Christian preachers did not disgrace themselves by using similar language.’ Then turning towards us he said: ‘You ought not to enter upon a discussion with such persons, you will only lower your position in doing so. They do not know their own religion and every body knows for what purpose they are walking about in the country. I shall show you a more worthy aim for a discussion. Do you know Svami Vivekananda? I have got one of his books, and I invite you to fix some hour and then let us have a disputation on his views of the Hindu religion. To this I replied: ‘We know that Vivekananda is a great and eloquent expounder of Hindu philosophy and on that field we scarcely will be able to withstand him. But let me ask you: Is what Vivekananda calls his religion really your religion? He is, as far as I know, a great expert in the yoga-philosophy. But we came here to speak on religion and not on philosophy. You know that there are two classes of men. On one side are such as believe in a

living, personal, holy God, and they desire to regulate their life according to the will of this God and to live in fellowship with Him. And there is another class: for them God is an impersonal substance, without life and attributes and in order to be absorbed into this Godhead without qualities they will practise yogam, thus entering into a similar existence. Now to which side do you belong?' The Nambiyar with great emphasis declared he belonged to the first class, to which I replied: 'Well, you see that you stand on our side and not on that of Vivekananda. And really he admitted that he shares with us the belief in one, personal and holy God. However he objected to our belief in a Mediator, called Christ Jesus. After having spoken at some length on the necessity of such a Mediator, we invited him not only to read the Gospel, but also to fix a time in order to enter more fully upon the subject. He promised to hear us preach, but we did not see him anymore; we heard afterwards that on account of a death, that had suddenly occurred in his family, he had to go away.'

At Payyanur *Mr. Samuel* worked together with *Mr. Peter* of Cannanore, who had his magic lantern with him. It is *Mr. Samuel's* impression that uneducated people who see pictures the first time cannot appreciate them properly; they will only gradually awake to an understanding of what is going on, if these pictures are properly explained. On the other hand he is of opinion that the life of Christ, if only told by means of words and explanation, frequently produces on the minds of natives the impression of a story invented for some purpose, whilst by means of pictures it appears to them as something that actually happened, as a historical fact. He goes on as follows:—

"At Taliparambu we had to encounter a rival preacher, a Tiyan, who, as usually is the case, had scarcely anything to say for the vindication of Hinduism, but preferred to abuse Christianity, of which he did not know much and evidently did not understand anything. He knew how fond of abuse people are, and he gave them full satisfaction in this respect. The Bible he

handled just like the fox deals with the turtle. To exhibit the Bible-knowledge and the logic of this antagonist of Christianity a few examples will suffice. That God prohibited the first man from eating of that tree was mere envy, the devil on the other hand has done mankind a great service, hence the devil seems to be better than God. God in saying: 'You will die, if you eat', told them a lie, what the devil said with reference to their dying was true. There were many gods about the time of creation, for God says: 'Let *us* etc.'

"At Kirur an old and noble Nayar listened very earnestly to the preaching of the Gospel and shed tears when the love of God was described to him; the Word of God seems to have come home to his heart. He had gone before we could take hold of him. The Moplas there desired to have a regular disputation between a Mopla and one of us, and a Roman Catholic Head-Constable was appointed to act as arbiter. The Mopla took up circumcision as his subject. He asked, whether we were prepared to act upon the example Christ has laid down for us, and then, whether Christ had undergone circumcision, and finally he asked triumphantly: 'and why have you abolished this rite?' The Christian defender of his faith spoke at some length on the meaning of circumcision and wound up by insisting on the circumcision of our hearts. When all the Hindus standing round them took the side of the Catechist, the Mopla said: 'We had better drop this matter, when we shall all have reached the presence of God, we shall see the truth of the matter'."

The Bible-women at Tellicherry are under the supervision of *Mrs. Frohnmeyer*. We give the following extracts from her reports;—

"Now and then we went to see a very old woman laid up with rheumatism. She would actually put to shame many an old Christian as to the way she bore her burden. On entering the old rotten hut, after some time one will discover in the dark an old bright face, crowned with a lot of white hair. The trembling hand makes a salaam. Her memory is rather weak, and one must not get tired of telling her the old story again and again, that Jesus, the

Saviour, has died for her sins. The good old mother with great earnestness will repeat every word with a loud voice so as not to let it escape her memory. At each visit I found with great joy that her knowledge of Christian truths had increased a little. She told me that she feels sure at any rate of three things: 'I often asked God to take away my sins and He has blotted out all of them. Secondly, He hears my prayers, wherever I am, and thirdly, I have nothing more to care for earthly things, therefore I do but wait until God comes and leads me away from here to heaven.' And sooner than I would have thought the third assurance of her heart has been realised. One evening, when I passed the house preparations for some obsequies were being made and I knew at once that the old mother had passed away from her dark hut to brighter habitations. I am sure she will have met with a merciful Judge, who will not ask more than the feeble woman was able to give. — Our Bible-women find the so-called 'Heart-book' (translated and adapted to India by *Dr. H. Gundert*) a very useful help to lead their Hindu-sisters to a better knowledge of sin. Some will say on seeing these pictures, on which man's sins are symbolised by some well-known animals: 'Oh that is a good picture, these pictures show the real state of our hearts.' On the whole Hindu-women like to see pictures; they understand Bible stories much better, if an illustration is given, and they have lots of questions to put as soon as these pictures are shown to them — Why the devil, why Judas Iscariot have been created, these are questions which greatly perplex them. *Michal* and *Julia*, two of our Bible-women, often visit also the houses of Moplas and are startled at the curious ideas prevailing among their women. That Christ is in heaven and will come again to judge the quick and the dead, they will not object to, but they will not admit that He died on the cross. 'It is the devil that has been crucified', they will say; 'Isa-Nabi went to heaven without dying. He was a good man, but you abuse Him by your stories. Mary, too, is in heaven, there she sews and sews day and night in order to make her wedding-dress. But as often as she has done with it and shakes it out in order to fold it up, it tears asunder and she must begin anew. But finally she will

succeed, then Isa Nabi will appear and Mary and Muhammed, who will have risen then from the dead will marry each other.' People who relish this kind of rubbish will find it naturally difficult to appreciate the plain and chaste truths of the unadulterated Gospel."

At Chombala the very extensive and hopeful work of evangelisation is looked after by *Mr. Schilling* and the Catechists of the out-stations. As now and then occurs, death snatched away a man who was continually postponing the decisive step which his conscience had urged him long ago to take. *Mr. Schilling* writes:—

"Near Muverattu a rich Tiyan was ready to join the Christian Church. Once I spoke with him in presence of a large number of his caste-people, who on their way to some holy place had gathered in his house. He himself bore evidence that their exertions were in vain and told them about the resolution he had taken. But his sons opposed, and he gave in for the time. The next time he even asked me to come again on the following day, as he only wanted to settle some affair first. When I came on the next day again he was afraid of his sons and now asked me to postpone his baptism for a fortnight. Of course I did not like to force the matter in any way, but asked the Catechist at Muverattu to look after the man as often as possible. Alas, a few days only after my last call he died quite of a sudden."

At Badagara, 7 miles distant from Chombala, we have bazaar preaching every week. The Moplas there, as an exception to the rule, behave very well indeed. On the whole the audience there makes the work a real pleasure to our Evangelists. The same people stand there for 2 or 3 hours listening patiently to 3 or 4 addresses and afterwards conversations take place with single individuals or groups of people. The people seem to be in earnest.

"The other day one asked, whether Râman had not really come into the world to destroy the wicked. Another question was, whether indeed there is no difference between the water at

Kâsi and that of any other river, whether the former would not wash away our sins. Another one said: 'What you say about Christ is good and reasonable, but we cannot believe that we are in need of Him; please tell us: shall we really be lost, if we pray to God and serve Him, but are not baptised and remain in our houses?' Less intelligent are in general the questions of Moplas, but an old Mopla the other day gave a warning to his mocking co-religionists by saying: 'We are not allowed to dishonour Isa Nabi. He is a prophet; if we do it, God will punish us.' Some are greatly astonished to hear that one can be sure that his sins are forgiven. Less agreeable it is, if our hearers call attention to the fact that the life of our Christians in no way agrees with the doctrines we promulgate. 'The only difference between them and us,' they will say, 'is that they dress a little better and live on that hill (Chombala).' — In the house of a Kanishen (astrologer) two women heard the Word very gladly, afterwards the Kanishen himself appeared. He opposed with great energy, especially the resurrection of Christ seemed to be a great obstacle in his way. 'The body of man contains the five elements; these may separate, but they cannot live again', he said. That sin rules in the heart, that it pollutes the mind, that in order to purify the heart and to make up for what we have done amiss, our good works, bathing and pilgrimages will not suffice, that also, not our penitence, but forgiveness of sins alone will set our hearts at rest, all this he readily agreed to. When we had gone he followed us and asked the Catechist whether there really was no way of salvation in which caste would be tolerated. When this was denied, 'he went away sorrowful' like the rich young man in the Gospel. — Another one said: 'Oh sir, what you say means that I must become a Christian. How can I leave my caste! And to remain in my caste and become a Christian is impossible too. If something sour is poured into a copper-vessel, poison will be produced; it is the same with caste and Christianity. One should not put the two together!' This non-Christian seems to think with better logic and with more consistency about caste and Christianity than some Christians of long standing!"

The Bible-women at Chombala devote one day of the

week to the work at Mahé, the remaining days Chombala and its surroundings are visited. *Mrs. Weismann* reports:—

“A woman in a rather critical state of health showed not only a great thirst for God’s Word, but asked her husband also to join the Christian Church along with her.—The Bible-women met in a certain house an elderly man and intended to pass by, but he invited them to remain, a servant was ordered to bring chairs, and he asked the women to explain to him the substance of Christianity, the Ten Commandments and the Lord’s Prayer. When they had done he asked them to come again and talk to the women in the house, and he was kind enough to send a little nephew with them to give them an introduction into the houses round about.—In another house the master of the house dealt rather roughly with them at the beginning, then he looked into a New Testament, which they had offered for sale and on opening the book Matthew 5 caught his eye. He read it aloud and turning towards the women in the house he said: ‘This is indeed holy teaching and everybody, who obeys such holy words, will be happy’.”

Our Evangelist *Mr. Ashamayan Tumeran* at Calicut made a lengthy excursion to the eastern parts of his district last year.

In a house the mother was so pleased with what she heard that she offered some money to the Catechists when they were on the point of leaving. They met with a very kind reception even amongst Muhammedans. In the Ernad Taluk a Mopla asked them to preach to the women in his house, which is something strictly prohibited in general amongst Muhammedans.

Cat. Israel Chowalur feels very confident as to the Moplas in this district:—

“Although they are very ignorant and fanatical, we hope by means of Malayalam tracts printed in Arabic letters to gain some influence over them. In some respects they are better prepared for the Gospel truths than Hindus. Some of them are wretchedly poor. During the great dearth last year it was a pitiful sight to see how these poor people by fasting and prayer endeavoured to move

the heart of God so as to send down the longed-for rain. When all was in vain women and children ascended a hill and by fasting, prayer and tearful cries they invoked God for help. They had turned their faces towards the burning sun, and in spite of their terrible thirst they would not touch a drop of water."—There is fear of God amongst these Moplas, and differing from Hindus and Muhammedans in general these poor people do not take refuge with dull resignation in a fatalistic contemplation of the world's government, but they look upon all these severe visitations of God as punishments for their sins. It is only a pity that with them sin means chiefly any neglect with reference to their ceremonial obligations.

Mr. Ashamayan reports further of a rather encouraging experience:—

"When travelling in the train I distributed tracts amongst my fellow-passengers, and whilst speaking with them I observed a young man, who with a quite uncommon interest followed our conversation. When I left the train he asked minutely all about my whereabouts and promised to call upon me very soon. On the following day he came to tell me that he had made up his mind to become a Christian. He was a Nayar coming from Badagara. I advised him to pray and think over the matter and for some time I did not hear anything about him. But on one of my last tours he came now and then to my house and had already parted with his 'kutumi'. He has now been admitted as a candidate for baptism, and I trust he will turn out a living witness for Christ Jesus."

Mr. Bader of Codacal on a preaching tour found the magic lantern very useful. The evening would generally be utilised in exhibiting it, and from 300 to 400 people used to gather round him for hours. At Chalasheri he met a Mopla who followed the sermons delivered in the bazaar with great attention. The man, we are told, is initiated in Arabic literature and reads the Bible. He gave the impression of an earnest seeker after truth.

In a report on the work of the Bible-women *Mrs. Bader* tells of two women, the mother and aunt of a man who had joined us lately; the Bible-women attending to them again and again have been instrumental in bringing them to the feet of Jesus. This was the more to be wondered at as these women had given great trouble when their relative embraced Christianity.

It is remarkable that *Mr. Walter* also, the itinerating Missionary at Vaniyankulam, reports about Moplas that they do not show the sinister and morose looks we have been accustomed to see amongst them.

"A Mopla, who had attended our Bazaar preaching, asked me to come to his house and tell his wife and children also something of the good teaching. Everywhere, in the houses, on the streets and on their fields, we have been surrounded by Moplas—men and women—who desired knowledge, and they always listened quietly to what we had to tell them, even when we assured them that not Muhammed but Jesus Christ was the true Prophet and man's sole Mediator and Redeemer."

Amongst Hindus also, under the influence of God's word, a wonderful change sometimes takes place. *Mr. Walter* goes on:—

"A woman at Vaniyankulam, who in the dust-coloured garment of a pilgrim had made many a pilgrimage to holy places and shrines and who never allowed our Bible-women even to come as near as to her veranda, has so totally changed in her behaviour that she now as often as they pass the house, beckons them to come in and even invites them to read some passage from the Bible."

Mrs. Walter's further remarks on the Bible-women's work are indeed very pleasant and encouraging:—

"Sûdra-women wait for our Bible-women with eagerness and have always some questions on religion ready for them. And this they do although their husbands tell them: 'You are not destined to acquire knowledge, else you would have been born in another con-

dition of life'. Chettis, who worship the cruel, blood-thirsty Mari-amma, are the most obstinate part of the population. But even amongst them our women have succeeded in gaining an entrance. They used to visit an old, sick Chetti-woman. She said: 'I do feel so happy whenever I hear something of Jesus', and before she died she exhorted her children to hear the word of God. The children have been obedient to their mother's last will."

To preach the Gospel at Kalpathi, the place of a Hindu-festival at Palghat is not a very attractive business. A first-rate voice and great equanimity are some of the requisites for an Evangelist's preaching to the Pattars there. Even when running through Kerala in small detachments as traders in Palghat mats or to get fed as Brahmans, they are disagreeable enough, being not only inaccessible to the truth, but on account of their obscene and rude language wholly unmanageable. One may imagine what a Missionary and his Catechists must be prepared for at a place where the Pattars feel at home, where they meet in regiments and where the *esprit de corps* accumulated by the frantic excitement prevailing at a Hindu-festival inspire them. *Mr. Hole* makes the following sad remarks:—

"To the Pattars the Gospel is a bitter medicine', writes a Catechist in his report. We occupied a very good elevated place under a large shady tree, and behind us there was a wall to protect us. To one of the Brahmans our place was like a thorn in his eye, and he always asserted that within Kalpathi we had no right to occupy such a place for our purpose. Although he grew more and more bold and intrusive and placed himself in front of one of our Catechists staring at him in the most provoking manner, we did not move. As it was quite impossible to hush up this 'Bhuveshvara', who seemed to be possessed by an evil spirit, we simply had to keep quiet. As we could do nothing better, we bore witness by keeping silence and thus we became a spectacle to all the people passing by, but to whom we were unable to preach."

"But such is the case only at Kalpathi. On a preaching-tour in the neighbourhood of Palghat we have met with a very kind reception amongst all caste-people. Even in a village of the Brahmans there was nothing of the usual mockery and molestation. All the men gathered when they saw us coming and we preached on Rom. 1, 18 *ff*. Even women from hidden places near by lent their ears to our words. One of the women without the least shyness even entered upon a conversation with us afterwards. Amongst the Nayars also—whose demeanour as a rule, in those parts of the country does not compare favourably with that of the Pattars—we did not experience much opposition. A local magistrate, who honoured us with his presence, said when we departed: 'It has been a pleasure to me to have made your acquaintance. You are proclaiming the true wisdom; alas, the world is immersed in folly and darkness.'"

Mr. Hole is of opinion that if we would be satisfied with swelling the numbers of our Christians, we might get Christians by hundreds, if not thousands, provided we could show them a way to earn their livelihood.

Mrs. Hole writes about Tamil-women, who receive instruction in reading. One of them did not venture to pronounce the name *Ramasvami* occurring in the Reader as this is the name of her mother's elder brother!

The misery on the charming Nilgiris is not less than in the low country. The people there depend for their livelihood partly on agriculture and partly on employment on the coffee-plantations. In both respects all their expectations during the last year were entirely blighted. *Mr. Kanaka*, the Native Pastor at Kotageri, writes:—

"If the year 1900 is to be one like the last year, the people will be utterly undone." But the effect of this misery on the people is not different from what we have heard with reference to the famine in South-Mahratta. The Pastor goes on to say: "On the whole I do not find that people are more inclined to receive

the Gospel, which is the bread of life. Their hearts are full and even overflow with cares and anxieties, and their daily conversation is about the scarcity and their distress, which they ascribe to the aggregation of sin in the Kaliyuga."

On the other hand *Mr. Lütze* at Kaity is of opinion that the Badagas, especially the women, are not unsusceptible to the Gospel. But he thinks that they are in no hurry as to accepting it. Questions about the end of the world excited the hearts of these hill-tribes no less than the hearts of those living in other parts of the world. They like to hear about the Christian hope and the Christian expectation of the Lord's coming.

Mr. Wieland of Kaity, who devotes the whole of his time to itinerating work, was allowed to preach with his Catechists at a place where a temple-consecration had taken place, and they even did not object when the Missionary asked permission to offer a prayer on their behalf. There was dead silence in the audience, when the Catechists besought God to enlighten their minds, so that they might be brought to repentance for all their sins, also for those committed that day, and that they might be brought to a full knowledge of Jesus Christ as their Saviour.

Two of *Mr. Wieland's* Catechists (*Abraham* and *Paul*) are new converts from the Badagas. *Abraham* in the Tuneri district was severely dealt with by the women there, as they consider it a heinous crime that he as the only son of his parents had left them. He had silently to suffer all this as there was no hope of making these furious Badaga-women understand his position. But to reasonable people he was able to give a satisfactory account of his conversion.

Last year we gave an account of the consecration of a Mission chapel at Nellakottu (Wynaad). *Mr. Wieland* writes on the work there:—

"In March I was in the house of a Chetti there. The house was full of joy and mirth then, as a family-festival had attracted all the members of the family. In spite of the confusion of the day they gave me a kind hearing. After six months when I drew near the house again, I was struck with the silence and gloom hovering over the place. An old man was sitting there and told me that meanwhile almost all the members of the family had died. The awful affliction seemed to have benumbed the poor man. He said: 'I entertain no hope and no wish either for this world or the world to come; whether there is a Shiva or not, whether I shall go to heaven or to hell, it is all the same to me!' This was rather a hard case, and the words of consolation seemed to have no effect upon the poor down-crushed man. At the same place however I heard to my great satisfaction, that the people there had allowed a temple to fall down in consequence of a sermon formerly preached there. — One day a Korumba appeared, expressing his desire to become a Christian. He declared that the people in the village, including his wife and children, were opposed to it, but he had made up his mind to leave them, even should it cost him his life. He wanted me to take him to Kaity and appeared regularly at divine service. We were somewhat reluctant to take him with us, for fear that should he become a backslider, all the Korumbas would be against us and not receive us again in their village. So we prevailed upon him to stay where he was and get instruction from the Catechist. The other day he made his appearance again and told us that he could not find rest all the night. Finally we gave in and took him with us to Kaity. But the poor fellow had never left home and did not know how cold it can be at Kaity and how different food and everything is there from what he was accustomed to. He got homesick and suffered also physically from palpitation of the heart. Perhaps he was also troubled with some superstitious reminiscences in vogue amongst his tribe. Christmas was near and the Korumbas say that Christians want for the celebration of this day of joy the blood of some native. So when the Christmas vacation commenced we had to send him back with some orphanage-boys from the Wynaad. He was almost too weak to walk, however he is all

right now, and we rest in the assurance that the Lord will accomplish the work He has begun in the heart of this Korumba."

Mr. Fritz in Coonoor spent most of his time in visiting the plantations and carrying on what is called the "Cooly-Mission". He felt greatly encouraged in this work by the sympathies of some English friends at Coonoor. The following is taken from his report:—

"I had preached in P. to the coolies. As soon as we had done a man approached me and looking at me he said joyfully: 'Yes, the name of Jesus I am bearing in my heart for some years. I love Him, I pray to Him in secret, because I know that He is the only Saviour who is able to give moksha.' At some other plantation the overseer had a conversation with me and said: 'Long ago I gave up my belief in idols; in my inmost heart I am a Christian, and I wish also that my child should get instruction in the Christian religion. I desire very much to confess Christ by baptism, but up to this my family-connections are too strong hindrances.'

"A quite unexpected and most welcome help to our work we received through the kindness of *Mrs. H.* in London; she kindly sent a magic lantern for our work amongst the coolies. We are sure that the beautiful pictures together with the preaching of the Gospel and earnest prayer will not fail to make an impression upon the hearts of the coolies."

As to the work of the Bible-women at Kaity *Mrs. Lütze* points out some very hopeful cases of women, who seem to have been deeply impressed by the Word of God. She writes:—

"There is a Badaga-woman who praises the Gospel as her consolation and even goes to other houses to speak about Jesus, but these poor women are afraid that they will be quite forsaken, if they should become Christians. A young woman did not show any interest in the Bible; now, two of her sons have died, and she has begun to doubt the truth of her own religion, and at the same time to pray to Jesus. She said: 'I shall at some time meet

you in heaven, for I believe in Christ Jesus.' A dying woman said: 'I am ready for the Lord's call, I am waiting for Him, who has given me peace. Why does He keep me longer in this world of sin?' About the Word of God she said: 'It lifted my eyes up to heaven!'"

Mr. Grossmann at *Kotageri* reports that people are willing to hear, but that there is little in the way of real desire for salvation and peace.

'Will you pay my debts, if I become a Christian? Must I not do any more work as a cooly, if I join your Church?' such are the questions, for which we must be prepared. And when they see a poor convert work with honourable sweat on his face, they mock at him and ask: 'What have you got now by your conversion? Have you got money so as not to be compelled to work? Have you got a pony from your *pâdri*, so that you no longer need to walk?'

3. The Native Church.

(Cf. *Table*, pages 6-7.)

A. Numerical Increase.

As to out-stations, in Coorg 2 out-stations, belonging to Mercara, have been founded: *Suntikoppa* and *Chemba*. In Malabar the two important out-stations *Malapuram* and *Manjeri*, belonging to *Codacal*, have been transferred to *Calicut*, as they are more easily accessible from the latter station. At *Palghat* as a new out-station appears *Mangara*, whilst *Tolpatti* (connected with *Chombala*) has disappeared, as we came by accident to hear that the 8 Christians living there have joined the congregation of the Church Mission Society at *Manantody*. On the *Nilgiris Kodanad*, belonging to *Kotageri* is a new out-station.

The following figures show the baptisms of converts from heathenism:

	Baptisms.		Catechumens.	
	1898.	1899.	1898.	1899.
South-Mahratta	12	12	10	10
Canara	73	100	215	178
Coorg	10	27	4	3
Malabar	371	168	288	199
Nilgiris	13	21	13	13
<i>Total. . . .</i>	<u>479</u>	<u>328</u>	<u>530</u>	<u>403</u>

Again in Canara and Coorg a very hopeful increase in the number of converts will be noticed. As to Malabar there is a falling off of nearly 200 baptisms. 100 out of these have been foretold last year, as the number of catechumens in 1898 went down from 380 to 288, the other 100 (there were 288 catechumens in 1898 and only 168 baptisms in 1899) can easily be accounted for by the fact that at a few stations (especially at Codacal) hardly any baptisms took place, not because there were no candidates for baptism, but because the Missionaries at these stations were not satisfied at all with the spiritual standard of the Christians admitted to their congregations during the preceding years, and in order to raise the whole status of their congregations they resolved to prolong the time of trial and of instruction for their catechumens. The outward difficulties connected with the admission of larger numbers of catechumens to our churches remained the same as in the last year (*cf.* page 59 of last year's Report).

The present strength of our congregations is 14,641 against 14,156 in 1898, hence a total increase of 485 souls. It is sufficiently explained by the baptism of new converts and the large excess of births over deaths. The total increase would have been greater, if there had not been an excess of excom-

munications over re-admissions (36) and of departures over arrivals (55). The excess of departures over arrivals must be due to the fact that a good many people every year leave our stations and our Mission (in 1897, 76; 1898, 59; 1899, 55) and join other Missions or join perhaps no Christian community at all. People living outside our Mission-field are not counted in our census, as in many cases we do not even know whether they consider themselves to be members of our church or not. Some run away without saying good-bye, and so it is quite impossible to provide them with a certificate of their church status or to care in any way for their spiritual needs. On the other hand, in spite of the resolutions of the last Decennial Conference held at Bombay, endorsed by the South-Indian Missionary Conference at Madras of 1900 (*cf.* its Report, page 73, Resolutions II. and III.), there must be a considerable number of Missionaries who receive members of other Missions under discipline "without proper reference to those from whom they come", as in many cases we know that our people have joined such and such a Mission, but neither they nor their new spiritual guides have ever asked for certificates.

B. Conversions from Heathenism.

If we speak about "conversions" in a general manner as referring to the number of adults (229) and children (99) that have been admitted to our church during the last year, we of course only mean to say that the grown-up people after careful instruction extending at least over a period of one year, have been baptised. It has been our impression that they had begun to realise to some degree the words: "We love, because He first loved us." Of course the individuality of the Missionary has much to do with the matter, and this will to some degree influence the character of the whole con-

gregation. Opinions differ greatly as to what the spiritual conditions are for admitting a candidate for baptism into the church. But even where this question theoretically seems to be settled (*cf.* our remarks in last year's Report, pages 60 and 61) the charisma necessary for "proving the spirits whether they are of God" is very differently distributed amongst God's servants.

How far the term "conversion" can be applied in its full and legitimate meaning to our new people will be best seen, if we give a description of what, in this respect, has happened in the different districts of our Mission. In **South-Mahratta** the famine is not restricted to the fields, the spiritual dearth is scarcely less than the physical one. There is the great consolation that the Gospel,—as we have shown in our second chapter,—has taken hold of the people there and the hope remains that the soil having been for many years cultivated so faithfully and the best seed sown in it so plentifully, in God's appointed time there may be an abundant harvest before us, and such of us as have been occupying more fertile fields will be only too glad if for South-Mahratta also the day should be nigh when we shall have to acknowledge that the last have become the first. Meanwhile we may well encourage our brethren there with the word: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

At Unakallu, an out-station of Hubli, on the 24th of September the baptism of Kâlappa took place. *Mr. Mayer* gives the following details about this joyful occurrence:—

"For 20 or 25 years he was acquainted with the Gospel; it was his caste that made him tarry till so late, although he always maintained that he could not die unbaptised. Once baptism had been fixed for the following Sunday, he however wanted 'to wait

a little longer'. He met with some accident, and now he was ready for baptism. His son for the last time tried to change his mind the day before baptism, and when the father remained firm he threatened him by saying: 'All right, I shall take the necessary steps to prevent him from leaving his house to-morrow.' However when the sermon Rom. X, 9. 10 commenced he appeared and in the presence of many non-Christians he was baptised. Kâlappa gave the impression of a very happy Christian."

Even when the candidates for baptism are 40 or 60 years of age the question: "What then shall this child be?" will not be out of place, and it is a source of great joy and thankfulness, if after the lapse of months and years a satisfactory answer to this question can be given. The trouble in a great many cases begins after baptism. As to Kâlappa *Mr. Mayer* writes at the end of the year:—

"Kâlappa has given me satisfaction up to this, although I cannot deny that some of his views still need to be christianised."

From Bijapur we hear that a baptism almost took place there. There is a melancholic humour about *Mr. Metz's* remark:—

"Our station would have been almost blessed with a baptism. A man was put to prison on account of a scuffle. When released he came and asked for baptism. *Mr. Berli*, when transferred, took him to Hubli, where he was baptised."

Nothing very remarkable took place in Canara last year. At Bockapatna, belonging to Mangalore, on the 15th October 12 men, 12 women and a child were baptised. The first, who was baptised into the death of Christ may be called a historical figure. *Dere* more than 25 years ago began his career in the Mission by turning a wheel in the press, then he was promoted to the post of a domestic servant in a Mission-house, finally he was in the shop at Mangalore the man for everything, and now for the old man the day of

decision, the hour of great mercy, has come. Together with him his wife, a daughter and 2 grand-daughters were baptised. A son of his had been baptised years ago and a son-in-law had been amongst the candidates for baptism, but when paying a visit to his non-Christian relations he died quite suddenly in an inexplicable manner. *Pastor Obed* delivered an earnest sermon on John III, 1—12, in which he enlarged on the necessity of regeneration. *Mr. Schaible*, the senior Missionary of the station, thinks that most of these people embraced Christianity chiefly or only for the sake of getting a livelihood. The difficulty rests especially with single members of a family, as without a real conversion they will not really amalgamate with the Christian community. This is the reason that some, who had apparently shown a burning desire for baptism, shortly afterwards had to be subjected to church-discipline.

But thanks be to God there are cases, where there can be no doubt, that we have to do with a genuine desire for salvation. *Mr. Schaible* has made the following interesting communication:—

“*Arase* is a youth 20 years of age, a workman at Jeppu. On account of his relatives at Jeppu he came to Balmatha for instruction. Having had a good schooling I intended to take first the Bible-stories, to read and to explain them, but to my surprise, he knew them as well as if he had received a Christian education. It was a real pleasure to instruct this clever boy, who was so well versed in the Holy Scriptures. He seemed to be extremely happy after having come to a definite resolution. However he was not spared a most acute struggle. The father did not care much for the matter, but first came some remoter relations, and after a most decided refusal on his side to go with them the mother appeared and with this the real fight commenced. She implored the youth to come only once more to her house and to spend a night there. He promised to be always a good and faithful son and to care for

her and invited her to become a Christian too. He would almost have yielded to the entreaty of his mother, innocent as it seemed to be, but somebody gave him to understand that very likely there would be a snare at the bottom of it, and so he declared that he would not go there before his baptism but gladly receive his mother at any time at his present lodgings. As a sign of his unchanged love he let drop some money into her hand, which soothed her greatly. She was even ready for some time to follow her son with two daughters, but the relatives prevented her from doing so. On the 1st of October *Arase*, now *Daniel*, was baptised at Jeppu to show the relatives that he was no longer afraid of them. After many baptisms, where livelihood seems to be the prominent motive, a real conversion of this kind, which can take place only, if accompanied by an energetic moral struggle, is a double blessing and refreshment."—Amongst the candidates for baptism at Bockapatna there is also an old pensioned Quarter-master, who had served in the Sudan under General Gordon.

A number of conversions took place at Udipi: at Ambadi a family with 4 children. *Mr. Keppler* is of opinion that the converts were really convinced of the truth of Christianity. It was a peaceful occurrence, which took place without rumour. Not so the conversion of a young man at Kattupadi. *Mr. Keppler* writes:—

"The parents and sisters were comparatively manageable, but the worst of all was a Christian apostate, a man born, baptised, confirmed and married within the Christian church; he tried his utmost to alienate the people and said again and again: 'Christianity is all lies and frauds.' Finally, the young man being steadfast, his own mother and his own brothers carried away whatsoever they found in the house, leaving him within the bare walls; not even did they leave him what he wanted for cooking his rice. He appeared brave and patient all through. His wife and child are willing to follow him."

Our readers perhaps will remember Shivarama's case at

Basrur, a conversion which caused a quite extraordinary commotion (*cf.* last year's Report, pages 64—65). It was a great risk when *Matthaeus Jesupriya*, as he is called now, on Good Friday last year went back from Mangalore to Basrur. *Mr. Stier* writes:—

“*Matthaeus* asked me to accompany him from Kundapur, where I met him first, to Basrur. Easter-day in the morning we started by boat and the nearer we came to Basrur the more *Matthaeus* and the two Catechists, who brought him from Mangalore, tried to persuade me to land somewhere up the river and to enter the town by by-roads. But as the Collector had assured me, he would guard *Matthaeus* against any attacks of his enemies, I did not give in to their plan, and we landed at the usual place. From a great distance people had recognised us and there was a large crowd waiting for us. I took the hand of *Matthaeus* and invited the people, who looked silently at us to greet Shivarama, which some of them did in the most cordial manner. Nobody molested us, and we went straight on to the chapel, where we, with hearts full of thankfulness, took part in the Easter-service. In the afternoon a great many people, also relatives, came to the Mission-house to have a look at him. Later on I took him to the house of his parents, as I had heard that his elder sister longed to see him. Many people awaited him there too. His father received him very kindly, and treated him with cocoanut. It was with some difficulty that I got permission to go inside with him to be present at the meeting of sister and brother. What followed there was heart-breaking indeed. The sister embraced the brother and said: ‘Oh brother, how could you do this, you, whom I have brought up and loved like a mother! When you went away it was as if you had driven a nail into my eye, how could you forsake me so cruelly? Oh, return! swear by your throat, by your life, that you will come again!’ As she was about to swoon we hastened away and *Matthaeus* had to experience on this day, that the words: ‘whosoever loves his father, or mother, or sister more than me is not worthy of me’ may break one’s heart, when the day comes where we have to act up to them.” — “Meanwhile the relations of *Matthaeus*

are indefatigable in either describing the pecuniary losses he will have to undergo in consequence of his conversion or in promising money in case he should return. As his uncle, the most influential man in the place, is still full of burning hatred there is little hope for *Matthaeus* to succeed by opening a shop of his own at Basrur. Apparently he is growing in spiritual life, Christian experience and childlike faith."

At the eleventh hour that old mother, of whom *Mr. Schaal* at Cannanore relates, was called by Christ:—

"At the beginning of the year she came with her daughter and 3 grandchildren to live with a Christian relative. The latter prayed often with her, and it was remarkable to see how soon it brightened the heart of this woman and how her face began to be transformed in reflecting the inward light. After a few months she fell hopelessly sick and peacefully waiting for death she had only one desire—to be baptised, to which we gladly consented. After her baptism she looked forward to the Lord's summons. 'Lord Jesus, now I am safe; I do not want anything more!' she used to say, when refusing food, and soon after she 'fell asleep'.

"Kunyiraman, a native physician with his family is another ripe fruit of last year. He was really anxious about salvation and, when candidate for baptism, by his unassuming manners, his professional skill and industry gained the full confidence of the Christian community at Cannanore. At Christmas he was baptised with his family. Who would have thought that this strong man, only 34 years of age, but a fortnight later on would have finished his course! After a short disease he died trusting with a childlike heart in what Christ had done for him. As a Christian he had been only 14 days amongst us, but he was mourned for more than many an older Christian.

About 8 miles to the north of Calicut there is a place Annasherri from which two of our Assistant Catechists (*Abraham* and *Lazar Pavamani*) came, and last year the family of *Lazar's* wife, including her father, was about to come over. However the father seemed to be a rather desperate man. When his daughter followed her

husband some years ago, he seized his throat and in front of the temple of Annasheri he swore that he would never become a Christian. On the 19th November the Missionaries went there to settle the matter then and there, as they were very anxious to keep the people at the place they had been living in hitherto and not to transplant them to Calicut, where *Mr. Jaus* could not find work for them. But the father of *Lazar's* wife again disappointed them and his wife, of course, had to follow suit, but his son before Hindus, Native Christians, and the Missionaries and in the sight of the father declared that he would not any longer serve the idols, but the Lord Jesus, whom he had come to know as his Saviour. Also the sister stood at his side. The son had informed some friend that he was going to become a Christian and that his father also would follow him. On hearing this the father again grew furious, and in a great rage, a knife in his hand, he entered the house of his son-in-law (*Lazar*, the Catechist, who lives now at Annasheri), where the new converts stayed and wanted to kill them. The Catechist quietly met him and asked him to wait a little and think about the consequences of what he was going to do. The father besides, did not know how to attack his tall, strong-built son, and so he made up his mind to set the house on fire. He did not succeed in this either. The Lord preserved those poor people, whose trouble had been more than enough; but the mother, being in the hands of this savage man, was maltreated as a compensation for the frustration of his evil deeds at the Catechist's house. Still the poor woman hopes that the Lord will change the mind of her husband and thus open also a way to her. This is also our hope and prayer."

"The head butler of a hotel was also baptised on the 10th of December. He is on good terms with his family, he asks for no employment in the Mission, and so I am sure that it has been the desire for salvation that has led him to join us. He was only a boy 10 years of age when he as a servant of the lowest order got employment in the hotel. Even then he used to buy books and tracts from the Catechists and to read them. But he himself confesses that in his younger years he lived according to the flesh

and indulged in drinking, thus sinking deeper and deeper. Two years ago he fell sick, and at this time a young man used to visit him and to tell him about Christ and salvation and gave him a Bible. Reading the Bible he felt convinced that sickness and death are the fruits of sin and that only Christ could save him. So he cried from the bottom of his heart: 'Oh Lord Jesus, I entreat Thee most earnestly, save me from this sickness and I shall devote my life to Thee!' He recovered but slowly and then looked about for that young man, who had been instrumental in bringing him to Christ. He went with his first spiritual guide to the Mission-house. The butler concludes his biography by saying: 'I was thankful for getting further instruction, and I am so happy to have received forgiveness of my sins through Jesus Christ; I know I have deserved nothing but wrath and punishment; but I do confess all my sins with a contrite heart, I am sure, that Christ has redeemed me through His death, has pardoned my sins and has delivered me from judgment. Now and then I feel truly sorry, I tremble at the very thought of my former sins; but I hope I shall no more grieve my Lord, for I know on returning to my old ways I should be lost'."

Mr. Walter at Vaniyankulam writes about a conversion that took place on a deathbed in the hospital: —

"There was a young woman of the Chetti-caste. When we admitted her to the hospital she was an earnest devotee of the bloodthirsty Mariyamma, whose name she bore. For a long time she remained deaf to the message of salvation in Christ Jesus and when suffering pain she invoked the help of her gods. But by degrees the consolations of the Gospel sank into her heart; she came to know Christ and began to take refuge in Him. When *Mrs. Walter* was engaged with other patients first, Mariyamma used to be afraid that *Mrs. Walter* might forget her and go away without having prayed with her. When the dresser had to tell her that death was near, she asked for baptism in order that she might, as she said, belong entirely to Jesus. We fulfilled her wish and with full consciousness and an intense desire she underwent the holy rite. A fortnight later on she fell asleep in Christ."

Mr. Walter reports on some other woman, who indeed must have found the precious pearl, otherwise she would not have made such great exertions in order to get possession of it. The story runs thus:—

“*Phoebe*, as she is called now, belonged to the Tandan-caste, and the house she came from (at Cherubulsheri) used to be our quarters in that district. Polyandry is in vogue amongst these people, but *Phoebe* lived very happily with a single husband. She often talked with me about Christianity. As her husband hesitated, she went alone and came to the Mission-house with her 3 children. Soon her husband appeared to take her and the children back again, but after a heavy struggle *Phoebe* remained firm. The husband however succeeded in depriving her of a son, 7 years old. A piece of her heart went with him, but she did not change her mind. For the sake of salvation, *Phoebe* had to forsake her husband and a son, and with the hard work of her hands she was compelled to earn daily bread for herself and *Sumari*, her little daughter.”

Devapriyan, trained as an Assistant Catechist in 1897 and 1898 (*cf.* last Report, page 100), was stationed at Palghat to work in the district, from which he had come. What *Mr. Hole* reports about *Devapriyan's* family is indeed good news:—

“I went with *Devapriyan* to the house of his mother (about 2 miles from here) as I had heard that she, *Devapriyan's* younger brother, and a little child wanted to join the Christian church. *Devapriyan* looks upon this as the answer to many prayers on behalf of his people. *Kunyambu's* face was radiant with joy when he saw us coming. An angel from heaven could not have been received with a more respectful awe than this youth received the first Missionary in his house. Long before he was baptised he asked to be called *Johannes*. Of course the other relatives were not at all pleased, and at the beginning he was mocked at, but like his elder brother he has made it his chief point to save his soul, and so he is not much concerned about what people say regarding the step he has taken. He has read much in the Bible, he read also

our tracts, and had the further advantage of *Devapriyan's* example and experience. There were only two cares which exercised his mind. Some years ago he had met with an accident whilst ploughing, and so he cannot walk any distance. Hence he was concerned as to how to go to Palghat and how to earn his bread. The first difficulty was easily overcome by my taking the whole family in my bandy to Palghat. As to the 2nd question, it was settled to send him to Cannanore to our new Tailory there."

Mr. Liitze at *Kaity* gives an instance of the leavening power of the Gospel:—

"In 1892" he writes, "the daughter of a deaf and dumb Badaga was baptised. She was then about 19 years of age and the father drove her away and would no more acknowledge her as his daughter. When people intimated to him that the best thing for him would be to go the same way as his daughter, he indicated by the gesture of throat-cutting, that he would prefer death to becoming a Christian. After a lapse of some years gradual approachment between father and daughter took place. She was not only allowed to come to his house, formerly so strictly keeping caste, he allowed her to take meals with him, he observed the Christian Sunday, and finally he intimated to his kinsmen that he had done with idolatry and wanted to become a Christian. It was touching to see the devotion and attention with which he followed the divine service and endeavoured to read the words from one's lips. The old *Zacharias*, as he is called now, lost his little house, and the relations seem to be glad to have got rid of him. He earns his daily bread as a diligent day-labourer. It is a most interesting sight to look at him, when by gestures and signs he exerts himself to convince his non-Christian acquaintances of the perversity of idolatry and the emptiness of their lives."

Here follows something about the conversion of a young Badaga-woman. *Mr. Liitze* writes:—

"On a Sunday morning a young woman with a little child came from Tuneri. Some years ago, before she was married, she wanted to become a Christian, but she was not allowed to do

so. Soon after the husband and his relatives followed to take her back. Of course we gave her full liberty to do what she liked. Whilst the relations were rather harsh and impetuous, her husband treated her very kindly. He looked very sad, talked very nicely with her and went so far as to ask her what he should do in order to believe in God and become a Christian. The deliberations went on for hours, and when the relatives saw that with but little persuasion the man might also be made a Christian, they tore him away by force, crying at the same time: 'She has died and your child is dead too.' Twice he wanted to come back again, but they took hold of him. Half a year has now passed since that and on one occasion he has been here to look after his wife and child. We need not say that we earnestly hope husband and wife will be united again. As his relations have not been able to persuade him to marry another woman, there is still cause to hope."

Of a very unsatisfactory kind of conversion *Mr. Kanaka*, the Pastor of *Kotageri*, reports:—

"One *Donga Assa* (now *Abraham*), a priest of the goddess *Mahākālī* had joined us some 5 years ago with his wife and children. He was enticed away by some influential *Badagas* and relapsed into Hinduism. Now there was a dispute amongst the *Badagas* for the last five years, whether he could be re-admitted to caste or not. *Donga* had to spend much money, but finally the fraction siding with him found that all attempts to admit him into their caste would prove abortive, and so they themselves advised him to rejoin the Christian community, which he did with his wife and four children." If a great miracle does not take place, this *Abraham* will scarcely turn out to be a father of such as believe."

C. Spiritual life of the Congregations.

As to general remarks we may refer to last year's Report (page 73 and 74). Looking at our Mission as a whole we must be on our guard against taking a too pessimistic view of our congregations, which easily might be the case if they

should be judged according to the standard of the ideal Christian life. We must not forget for a moment that there is life from God manifesting itself at every one of our stations. On the other hand it has never been our custom to indulge in the art of painting in fine colours, to overlook, in giving account of our work, the shortcomings of the agents and the blemishes that disfigure the body of our churches. So we cannot deny that on the whole it is humiliating for us to draw a true picture of the spiritual life of our congregations. We feel ourselves compelled to admit that they are not what Mission-congregations ought to be, when the Sixtieth Annual Report is written about them. We feel confident in asserting that the spiritual welfare of our Christians is not lost sight of in our Mission, as far as institutions and the method of spiritual work are concerned. An individual care for souls is earnestly taken. We are not satisfied with the holding of divine services, prayer meetings, special services for the children, young men's associations and Sunday Schools, all the office-bearers of the church — Europeans and Natives — have been trained in such a manner as to consider it their duty to care for the spiritual welfare of every single soul. There is the practice in our Mission of holding a conversation four times a year in the week before the administration of the Lord's Supper, with every adult in the congregation. The Mission-houses are open to all the members of the congregation, and some of them are really besieged from morning to evening with parishioners who want to see their Pastor. This looks indeed very ideal. But why do the people come? It is always regarded as a remarkable occurrence, if one of them goes to the house of his Pastor with some spiritual desire. Bodily ailments, debt, advances, some work, letters of recommendation, quarrels,—these are the topics of conversation between the Pastor and his people all the year round. There is scarcely

any other Mission Society that takes so much care for the outward condition of its adherents. As to those outward conditions themselves we must refer to chapter 5 of this Report. In this chapter we have to do with the fact that in spite of this special care for the temporal and eternal interests of our Christians, the spiritual life is not only very much below the mark, but our people, as a class, do not even exhibit much in the way of ordinary thankfulness or attachment to their benefactors,—virtues not peculiar to Christianity, but belonging to the sphere of natural morality. Our people have got so accustomed to so much assistance in outward things that they find nothing extraordinary in it, they look upon it as a matter of course and think that it is the duty of Missionaries to care for the worldly concerns of their Christians. The dangers of such a state of things are obvious. For such as joined us chiefly for the sake of a livelihood (consciously or unconsciously) the Missionary above all, if not alone, will be the foster-father, loved and honoured as long as he is able to give bread. This must lead to a neglect of spiritual affairs, which to some are only instrumental in accomplishing their chief aim. It is not so much the heart by which a large majority of our people is connected with the Mission, with its Head and with its office-bearers, but the stomach, and hence sometimes the nasty and discouraging features in our work that many of our people as soon as their stomach is disconnected from the Mission seem to see no reason why they should honour and love their Pastor or obey him in spiritual matters. Others who owe everything that they are and that they have to the Mission bear a grudge towards the Mission in their heart, to which they give vent secretly or publicly just as their position allow them. One feels tempted now and then to think that there would perhaps be more loyalty and more attachment

amongst the Christians of the Basel Mission, if the Missionaries from the very beginning of the Mission had refrained from interfering so much with the secular affairs of their Christians. All this of course is accompanied with another deplorable feature, characteristic of our churches. They are greatly lacking in Missionary spirit and do not exert a beneficial influence upon the non-Christian population surrounding them. If a Christian congregation does not value heavenly treasures for its own use, we cannot expect that it will exert itself greatly for the promulgation of the Gospel amongst those outside of the Christian church. The nearer our Evangelists come to a Mission-station the more unpleasant their work is wont to be. We do not expect and we should not be justified in expecting that our churches should be a community of spotless saints; there will always be offence, but there ought to be less. One may imagine how under these circumstances we long for an outpouring of God's spirit on our congregations, on the Missionaries, the Native Agents and all the members. We were most thankful to report last year on some spiritual awakening, which we do vainly hope to have been the first fruits of a harvest indicating the approach of a still greater and more permanent blessing. Passing now through our stations the above remarks will find the necessary illustration.

The want of spiritual life in our congregations is sometimes accounted for by the large influx of new Christians attracted by the Industrial Establishments. But there are none in South-Mahratta and still life seems ebbing lowest there. Dharwar (167 against 158 in 1898) also last year had to pass through the horrors of plague. In the Mission-compound in one house father and mother died, while their two children recovered in the plague-hospital.

The Hubli congregation (421 to 355) was very favourably

reported upon by *Mr. Warth*. The first visitation of plague at any rate seemed to have roused our Christians from their spiritual lethargy. *Mr. Berli* writes now:—

“I could not say that the divine scourge of plague did exert a lasting beneficial influence upon our people. They are accustomed to it now. The weekly prayer-meetings during the plague have not been better attended than usual, nor the Services on Sunday.” *Mr. Berli* complains also greatly on account of the unwillingness of the congregation to contribute towards its own expenses, not to speak of the Mission amongst the non-Christians. He mentions, however, a very commendable exception: one Christian, not belonging to the most wealthy members, made a considerable donation towards charitable purposes. It is a great pity that a congregation, which evidently the year before had understood God’s language, has relapsed so soon again into its old apathy and lethargy. *Mr. Warth* took no care for his own life during the time of plague, he was looked upon as a father by the non-Christian population. Just before going to Europe he had to bury his wife and his child in Indian soil, and the news broke upon him that another child had died at home. When he went to the station to leave for home, apart from the paid carriers, no member of the congregation appeared to say good-bye. This needs no commentary!—Plague did not make such great havoc as in 1898. Then 50 Christians were attacked by plague to which 14 succumbed, in 1899 only 15 were attacked, 5 of whom died.

Not much better sounds what we hear from *Bettigeri* (568 to 597). It is a pity that a good many Christians are so careless as to the reputation of the Christian community, which means carelessness as to the honour of their Lord and Master. A Bible-woman preferred to lose her employment to withdrawing a ridiculous case from a court of law. The non-Christian judge more than once exhorted both parties to settle the matter amicably and not to throw away so much time and money for such a trifling matter. In vain. The judge had to pass judgment, both were mulcted 4 Annas each.

By this success the woman of course made herself a laughing-stock to the non-Christians in and out of the court. She has lost her employment, had court-expenses amounting to Rs. 25 or 30, and had for 7 or 8 days to sit in the court and to wait for the decision of her great case. And still she talks of success and feels triumphant. *Mrs. Waidelich* complains that the Christians at Bettigeri are deeply absorbed in their earthly and temporal affairs.—In Shagoti, an out-station of Bettigeri, an old Hindu has for many years regularly attended the services, even during the week he prays to Jesus and reads the Bible. The attendance at church of another Hindu is also very fair.

Mr. Eisfelder, in charge of the Guledgudd station (626 against 654), we are thankful to hear, finds a slight improvement in the out-station Mushtigeri. There is a family, which is never absent from the church, and the children are regular in attending school. An old man there leads a life of prayer; when he cannot sleep in the night he may be heard offering a short prayer. On the other hand in these out-stations some are suspected of relapsing occasionally into sorcery and fortune-telling, if not into real idolatry. The out-station Halkurki quarrelled with the Catechist, and these so-called Christians for 6 months did not attend divine service at all in order to show their displeasure with the Catechist and Missionary. As to Guledgudd itself *Mr. Eisfelder* thinks that the famine has been unfavourable to the development of spiritual life. Care, the absolute want of the necessities of life weigh down all other thoughts and feelings.

The little congregation at Bijapur (50 against 40), still in the stage of amiable childhood, gives satisfaction, but the small congregation at Honavar (70 against 84) in North-Canara has for some time seemed to be past remedy.

The congregation at Mangalore in Canara (2744 against

2653) enjoyed the advantage of a rather enthusiastic religious controversy between the Jesuits and *Mr. Bucher*. Whatever may be the palpable results of this fight, the minds of our people were turned to spiritual matters, and their attention was called to the foundations of their most holy faith. What *Mr. Obed Sumitra*, the Pastor of Bockapatna, writes about his congregation will hold true for the whole of our largest congregation in India:—

“At the divine service during the week only the young men attend satisfactorily. Family prayer is conducted in most houses. The young men have a weekly prayer-meeting and different groups of families unite for a weekly prayer-meeting, at which they also have a collection for Mission-work.”

It is very gratifying to hear from *Mulki* (751 against 738) that the split in the congregation, which took place 4 years ago, is almost repaired again. In 1898 the people, who had separated, permitted their wives and children to rejoin and now in September one of the headmen repented and returned to his church. On the evening of that day he invited the Catechist to his house in order to praise God in prayer. *Mr. Ritter* is justified in remarking that the angels in heaven will have rejoiced over this conclusion of peace.

What we hear about the spiritual life of our Christians at *Udipi* (1797 against 1810) is not very different from what we heard last year. *Mr. Keppler* writes:—

“The majority of our Christians are exceedingly indifferent towards things Christian or spiritual. I am sorry to remark about them that they do not love the Word of God and they do not live in it. I say so especially with reference to our younger Christians, born and educated within our congregations. It is discouraging indeed to meet again and again with Christians, who have forgotten all their Bible-stories, their scriptural sentences and hymns once learned at school.” Six Christians again relapsed into Hinduism.

The three small stations *Karkal* (110 against 107), *Basrur*

(129 against 116), and Kasaragod (171 against 148) do not exhibit anything characteristic with reference to the spiritual life of our Christians. One of our Christians at Kailkeri (out-station of Basrur) takes up a somewhat exceptional position within our Mission and comes forward with a new and genuine argument in favour of the "kuḍuma". His wife, a good Christian woman, possessing a very fair knowledge of the Bible, wears a ring in her nose and the husband a kuḍuma. When the Missionary exhorts him to cut off his kuḍuma he will call upon Samson and say that the whole of that man's misfortune was brought about through his compliance on this very point!

The two stations in Coorg, Mercara (142 against 131) and Anandapur (215 against 202) leave not much to be said. The Christians at Anandapur were in great distress. *Mr. Fischer* writes:—

"Many of our Christians had only one meal a day. Their children had to go to school with an empty stomach and some were too weak to learn, so that we must feed them first. Our carpenters, who formerly thought that they could only work for one Rupee a day, were ready to work for 4 Annas for fear of starvation. I am very glad to say that at this time of privation the thankofferings from the church have been in excess to those in former years."

Our congregations in Malabar had a quiet time last year. There was no plague, nor epidemics of any other kind. The prices were high, but not so much as to be called famine-prices. If our brethren in South-Mahratta complain that plague and famine had not the desired effect upon the spiritual life of their congregations, neither can we assert that "the goodness of God" has led the Christians of Malabar to repentance. But on the whole the sight of our congregations in Malabar is a more pleasant one than that in some

other parts of our Mission. More life is circulating in these congregations. It is true on one side that a large admixture of new Christians, if they are not real converts, may endanger a church and may lower its spiritual standard; but it is equally true that an expansion of the church is also accompanied with many blessings for the life of our churches. Something is going on in all these congregations, and this is a remedy against spiritual stagnation. A day of baptism is not only a festival for the whole congregation, it is also a day which reminds the church powerfully of its responsibility as a Mission-church. It is an object-lesson to the church that the Gospel indeed is "the power of God unto salvation to every one that believeth". Besides, converts always give work to the church. In case of genuine conversions there is really a new power entering into the organism of the church, which by God's grace may revive and stimulate also the old, worn out and effete members of the church. It is highly beneficial to a church, if by means of real conversions the difference between a so-called Christian born of Christians and a Christian born anew of water and the Spirit can be demonstrated *ad oculos*. The revival-meetings of which we were able to inform our readers last year were carried on, where they still exist, more in the way of ordinary Bible-meetings and an unprejudiced observer is now in a position to say how much in the movement has been of the Spirit and how much the mere outcome of excitement, imitation and the like.

The congregation at Cannanore (1123 against 1072) is in charge of *Mr. Schaal*, who makes the following remarks:—

"As to the education of children I think our people have made a little progress, but I have observed at the same time that parents have no authority or power whatever as soon as their children have left school."—"The prayer-meetings or revival-meetings were going on also last year in Cannanore and Chowa, but there is less

excitement and ostentation. One can talk with some of these people about spiritual things and experiences of inward life and is not only understood, but one feels on hearing their questions and communications that their belief is now for them a real blessed possession. A reliable token of the sincerity of their religious life I acknowledge in their hunger for the Word of God and for communion with Him in prayer. In this respect the people show great energy. I know one, who during last year read the whole of the New Testament three times, and he did so with a prayerful and contemplative mind."

One of the advantages of the religious movement in our Malabar congregations we see in the fact that our people have become more conscious of the mixed nature of the visible church. This heterogeneous mass making up a Christian congregation, in spite of all preaching, our people have been in the habit of looking upon as a community consisting in its integrity of 'brethren and sisters' all of whom are 'children of God', and it was considered a special beauty, if nothing in the way of what they were pleased to call party-spirit disturbed this perfect harmony between the white and the black sheep. These meetings, we fervently hope, have sharpened in our congregations the power of distinguishing in the church between worldliness or formalism on the one hand and taking up one's cross and following Christ in sincerity and truth on the other.

That there are not only children of God in the Cannanore congregation will be seen from the report of *Mr. Tobias*, the Pastor of Chowa:—

"The position of many of our Christians towards their Pastor is not as it ought to be. Some of them are greatly wanting in proper respect and deference to him. With the Pastor, the Catechists and elders they would like to associate on equal terms. In the education of their children I see some small progress, but there is still room for improvement. Sufficient proof for this is found

among the youths of the congregation, most of whom are petulant fellows. But half of their guilt must be put down to the account of their parents, as they have neglected to 'nurture them in the chastening and admonition of the Lord' and have failed to set their children a good example."

The Missionary in charge of the Tellicherry-congregation (607 against 602) reports as follows:—

"The Catechist, who was instrumental in stirring up the Cannanore-congregation, did not find so good a hearing at this place. I should have been especially glad, if our Ancharakandy-people had felt attracted and had been raised to a more Christian-like standard (*cf.* last Report, page 85), but the waves of a more active religious life passed over them leaving little or no effect upon them. The waves in any case did not run very high. I am glad to say that amongst some of our born Christians a healthy movement was produced. Our other Catechists and the Pastor joined the meetings, and they were advised to avoid every thing in the way of eccentricities or improprieties. This they did and it was in a few instances highly necessary. It was interesting to see how such as desired only some change, some ostentation, and a little opposition to the ordinary way in which things are conducted in our churches, soon got tired and disappeared. But there remained a few who, evidently got a blessing, although I am sorry to say, that one of those became later on a backslider again. Some confessed their sins, a few obtained liberty from their besetting sin and the people attending these meetings are very regular in going to church. Errors of doctrine have not come to my notice. Apart from the Ancharakandy-people there are only a few families, who are worrying their Pastor by continual warfare between husband and wife. The attendance at divine service has improved and the people are extremely attentive."

The congregation at Chombala (538 against 540) with the help of kind friends far and near, has been able to effect the necessary repairs to the new church, one wall of which had fallen down during the monsoon in 1898. *Mr. Weismann*

makes the following remarks about the spiritual aspect of the congregation:—

“Every Sunday afternoon we have occasion to see how necessary are the catechisings of our children; they give us an opportunity besides of fostering and increasing the weak knowledge of our new Christians, who are so apt to forget what they have learned as catechumens and who are afterwards unable to follow a sermon. Long and patient work is necessary until the leaven of superstition and all heathenish thoughts are really driven out of their hearts.”

Mr. Jaus in reporting on the congregation at Calicut (1835 against 1678) expresses his satisfaction with the Bible- and prayer-meetings, started in 1898. He writes: “Under the superintendence of *Mr. Jonas*, the Pastor, the study of the Bible has been furthered in a most striking manner. Special stress is laid upon a thorough acquaintance with the Word of God.” We may add the pastor’s remark on the same subject: “In a good many of our people a desire for spiritual nourishment manifests itself. Besides the regular family-prayers they gather in Bible-meetings and read the Word of God. Even from outside one can see that the people are on the way to recovery.”

Very strange is the story, which *Mr. Jonas* tells us of a woman re-admitted to the church. He writes:—

“More than 20 years ago one of our Christian women had lived with a Muhammedan, who had a small trade in medicines. Three of their children were baptised by a Roman Catholic priest. But gradually the conscience of the woman awoke and she became aware that her life had been a life of sin. So she asked the Muhammedan to let her go with the children and return to the Basel Mission. Both of them came to my house and when the Muhammedan saw that the woman indeed wanted to leave him, he said: ‘Well then, I shall become a Christian too; I believe that Jesus Christ is mighty enough to save miserable sinners as we

are. I know that my co-religionists will try to kill me, but I am ready to endure also this.' The Presbytery at Calicut resolved that until the two were admitted to the church, they must separate. The Muhammedan went first to Vaniyankulam, thence to Cannanore and earned his bread by selling medicines. After having received the necessary instruction he was baptised at Cannanore under the name of *Joseph*. Meanwhile the woman and the children had been re-admitted to the church at Calicut, and after that the couple were married. The Muhammedans did not trouble the man in the least."

Mr. Bader, in charge of the congregation at Codacal (1321 against 1320), considering the unsatisfactory spiritual condition of his congregation, which would not permit an increase to the number of more nominal Christians, and in the absence of all possibility of providing for new people as to their secular affairs, not only sent away all new-comers, whose motives at first sight could be safely pronounced mere worldly ones, but also kept back his 51 catechumens for better instruction.—*Mr. Bader's* experience with a few of the disciples of a faith-missionary in the neighbourhood have been by no means pleasant. He sums up by saying:—

"Everybody will understand that my rejoicing over these so-called 'regenerates' has dwindled away. I cannot deny that in my estimation people who perhaps talk least about experiences of God's grace, but in all earnestness try to fulfil the Ten Commandments do represent a higher standard of spiritual life."

In 1894 on the same day and in the same manner the two congregations at Chittatakkara and at Chalasheri were founded, the former consisting of former Roman Catholics and the latter of Syrian Christians. Whilst Chittatakkara from the beginning on account of some very obvious reasons (*cf.* Report of 1897, page 78), has been a cause of much disappointment, the congregation at Chalasheri has always been a source of joy and consolation to the Missionaries at Codacal. A few passages from *Mr. Bader's* report will be found interesting:—

"The opposition of the Syrians is in many respects a blessing to our people at Chalasheri. How carefully do they scrutinise the walk and behaviour of their former co-religionists! It is a kind of training for our Christians, and they have done very well. They are regular at divine service, are diligent readers of the Bible, and family-prayer is held in every house. Of course they are quite a different set of people from such as directly come from Hinduism, and in preaching as well as in pastoral work this must be taken into consideration. As to their moral life and Christian walk they are superior to other congregations and submit to the chastisement of the Holy Spirit. As to drinking (some were formerly given to a drinking habit), transgressions of the 7th Commandment, breaking of the Lord's Day, in their case we had nothing to fight against. Of course they have also their weak sides. Munificence is nothing natural with them (at the same time beggarliness is also not known amongst them), but we have been pleased to see how not only their parsimoniousness and thriftiness is subjected to the discipline of God's Spirit, but occasionally they can also give with liberal hands. I brought with me from Germany a little bell for their chapel, but told them that the Mission could not well provide them with a belfry. About 10 or 12 families, with the exception of one, not wealthy at all, within a few months collected about 40 Rupees and a rather massive belfry is undergoing construction. Oh, how *Paulus*, the sexton, will welcome the day on which the work shall be completed and the bell suspended. For the present every Sunday morning *Paulus* must climb up a high mango-tree in front of the chapel, then he pulls up the bell, ties it to a branch of the tree, and, standing on another branch, rings the bell!"

Mr. Kallat, the Pastor of Codacal, describes a little fold of sincere Christians at Codacal, and says with reference to them:—

"Looking upon this small band of true disciples of Christ one feels greatly consoled and with ever new confidence one takes courage to work on in patience."

We pass over this time Vaniyankulam (166 against 135) and cast a glance at Palghat, the last of our Malabar-stations (448 against 415). "It is never too late to mend", one must conclude on reading the account of the life and death of *Joseph*, who died 78 years of age in January last year. A bad life it had indeed been, without a mitigating feature in it. A bad man, a bad husband, a bad father, who came home only after all his resources, physical and others, had been exhausted. His poor, faithful wife received him with a love, which was really touching and nursed him to the last. Now at the eleventh hour "he came to himself", repented sincerely of his long wicked life and died in the assurance that the blood of Jesus Christ is powerful enough to purify even a heart and life so hopelessly bad to mortal eyes. The knowledge of God's Word and His salvation through Jesus Christ, which he had acquired in the earlier part of his life proved to be a great help to him during his last days. So far *Mr. Hole*.—*Mr. Timothy*, the Pastor of Melparambu, assures us that the unruly and riotous spirit prevailing in 1898 amongst Christian workmen at our Tile-Works at Olavakkoda (*cf.* last year's Report page 91) has entirely disappeared and that after the ringleaders had been dismissed the work has been going on in harmony and peace.

Kaity (374 against 346) and *Kotageri* (268 against 260), our two congregations on the Nilgiris with their pastors found the year 1899 a very trying year. *Mr. Lütze* writes:—

"In their distress and perplexity most of our Christians first of all call upon their Missionary instead of seeking God, the helper in all our difficulties. I feel confident in saying that our Christians are in the habit of offering up prayer, but one and the other in his prayers is wanting in energy and perseverance."

4. Educational Work.

(Cf. Table, pages 10 and 11.)

On the 1st of January 1900 we had 154 schools and 9586 pupils against 157 schools and 9015 pupils on the 1st January 1899.

	Schools:		Pupils:	
	1898.	1899.	1898.	1899.
S.-Mahratta	22	23	1217	1194
South-Canara	47	45	2923	3039
Coorg	2	2	53	100
Malabar	46	47	3859	4207
Nilgiris	40	37	963	1046
	<u>157</u>	<u>154</u>	<u>9015</u>	<u>9586</u>

The increase in the total number of pupils amounts to 571. Of these 9586 pupils there are 3282 Christians (1873 boys and 1409 girls) and 6304 non-Christians (5602 boys and 702 girls).

A. Schools for Christians.

1. **Parochial Day-Schools.** For our Christian children education is compulsory, this means, we insist upon all our Christian children attending school until their confirmation. In order to make them value such education we require the parents to pay for it. Of course in the case of very poor parents either part or the whole of the fees is defrayed from the poor-fund. This is done on application of the parents so as to train them to a sense of responsibility for the education of their children. Our brethren in South-Mahratta experience great difficulty in persuading the Christian parents to send their children to school. In Canara and Malabar no difficulty prevails, as far as old Christians and somewhat educated converts are concerned, who are rather anxious to get a good

schooling for their children, but with parents who have only recently joined the congregations, coming from the lower strata of Hindu society, we have to fight it out. And it is a most important matter. It may sound paradoxical, but it is nevertheless true that the conscientiousness or carelessness of Christian parents in this matter is a sure indication of the spiritual life pervading the church. We fully endorse what *Mr. Bader* writes with reference to his congregational school at Codacal:—

“The eyes of our Christians here have not yet been opened to see the importance of their children’s education. Many of the parents look upon schooling as a necessary evil, a burden laid upon them by the Missionaries — nobody knows wherefore. This is the reason that we experience the greatest difficulty in inducing the children to go to school. In order to succeed we have tried all the available means, some of them were rather drastic, but we cannot say that we have reached our aim. We shall however continue our exertions in the coming year very patiently and most energetically. To yield in this matter is something we cannot think of, for the future of our congregation depends to a large extent upon the education of our children. We must in the school make up for what in the family has been neglected. The low spiritual standard of many of our Christians here has some connection with the low intellectual level on which they stand. In the ossified old people we can scarcely mend this, but the soft hearts of children are receptive and capable of development.”

It is a rule in our Mission that candidates for baptism, who are still young enough to learn to read, should not be baptised before they have learned to do so. In congregations where large numbers have been admitted the rule has scarcely been carried out strictly during the last years, and thus *Mr. Bader*, finding a good many young men and women in his congregation who could not read, has started a night-school to make up for this deficiency. One of the Christian school-

masters conducts the business. Five men in the last year learned to read, 10 men and 6 women are under instruction.

Miss Helen Krauss at Mangalore is in charge of the congregational Girls' School there, a very flourishing institution. This lady writes:—

“On the 15th December, the promotion-examination being over, the school was closed with, what I may call, a preliminary Christmas-celebration. The children recited hymns and scriptural sentences, some related the Christmas-story. All were very happy partly in looking forward to Christmas and the vacation, partly in looking back on the examination now passed more or less successfully. Such an examination is for our children always an occasion for earnest prayer, and many an instance of child-like confidence in God has come to my notice. Once two boys, nine years of age came to my room to say good-bye. One said: ‘When I had to do the English translation in the examination I prayed God to make the difficult words easy’—‘and I’, said the other boy, ‘asked God’ to tell me such words as I did not know’.”

2. Boarding Schools and Orphanages. There are two Orphanages in each of our districts and one in Coorg too. In South-Mahratta we have a Girls' Orphanage at Guledgudd. *Mr. Eisfelder* is greatly pleased with the school-matron, who, without noise and thunder, has all the children under her control, and with the girls, whose behaviour he calls ‘exemplary’. *Mr. Eisfelder* writes:—

“The points of culmination for our children are of course the holidays, which, however this year could not be utilised as usual. Only in having Easter-holidays they could go home and they had to pay dearly for this joy even. All of them were first of all treated with *Dr. Haffkin's* serum and in consequence of this they had to suffer pain for some days. Still they went away joyfully and returned not less happily to the nice building of their Orphanage, with its lovely surroundings, full of berries, a nice place to play hide-and-seek, not to speak of other attractive things.—The time of our

girls is pretty well occupied. Washing, baking, cooking, cleaning, drawing water and gathering fire-wood, — all these are occupations executed by the children themselves. They also mend their own clothes; the corn for their bread and the rice they eat they must also grind and beat.— Some months ago a German school-girl sent her allowance for May-day with the direction that a little treat for our children should be given with it. The girl scarcely imagined how great the pleasure would be for the children in our Orphanage. Of course not much could be done with the small gift of a child — a little rice and peas — but the relish was enhanced infinitely by the thought that this treat had been prepared by a child in Europe and that the girl in Germany had to pinch herself in her food for it.”

The Boys’ Orphanage for South-Mahratta is at Bettigeri in charge of *Mr. Heinecken*. From December 1898 to April 1899 the school was closed on account of the plague.

The Girls’ Orphanage at Mulki belongs to the Canara-district, and *Mr. Ritter*, its new manager, reports as follows:—

“Some children join the institution in such a condition that the Orphanage must be called a place of rescue for them. There, for instance, is poor *Gulabi*, who some months ago, after the death of her father, was sent to us from Malapu in a really wretched condition. She was only skin and bone; she had lost almost all her hair from fever and was covered all over with itch. Now she is one of the happiest children in the school, always with a smile on her face; she has picked up also bodily strength.— *Kusa*, another child, was found by our Christians lying somewhere near the road and brought to the Orphanage. She had scarcely strength enough to move, worn out as she was. Nobody cared for her. She was about 14 years of age and evidently did not know what was meant by love, her face having rather a gloomy expression. By degrees she became more cheerful, though her health is poorly even now; still she is on the way to recovery.— On the 15th October *Puvamma*, 13 years of age, was baptised and is now called *Paulina*. A year before she joined us with her mother and two other children. The mother, a poor widow, lived with her children at Uchila.

During the monsoon the poor woman fell ill, and her house being somewhat out of the way, she was not properly looked after. One day a woman from outside informed the Catechist that the widow had died. The Catechist hastened there and was shocked to find the mother and one of the children dead and the other child seriously ill. *Puvamma* was called from the Orphanage to attend the burial of her mother and her little sister. The Catechist,—one can understand,—was deeply touched. A member of the congregation said that the prayer offered by the Catechist at the open grave will dwell in his mind for years to come. But what were we to do with the sick child? To our great joy a childless family at Munderu offered to adopt not only the sick child but also *Puvamma*. After instruction had been given the sister and her little brother, who feels happy in his new home, were baptised together.”

The Boys' Orphanage at Udipi has been now for about 30 years under the able management of *Mr. Brasche*. During this time 711 boys have entered the institution, 103 of whom are there at present. *Mr. Brasche* writes:—

“What has become of the remaining 608? Of some we do not know anything, we do not even know whether they are alive or dead, and that after they have caused much trouble to the Missionaries and shame to the cause of the Lord. But there are others, who have opened their hearts to God's mercy seeking after them. Others went astray, but God has brought them back, often by bitter sufferings; He, I am sure, will find some of those who have not yet repented. Many of our former pupils have established their own households long ago; a good many work in our establishments, and now send their children to this institution: some in order to give them the same advantages they themselves received, some in order to get rid of caring for them. A large number of our former pupils are now employed as Catechists and Teachers and there are useful and faithful servants of God amongst them.—On the 11th of June *Barnabas*, the housefather, after a service of more than 40 years, had to be pensioned. *Leonhard Suchitta* has

become his successor. We have every reason to be satisfied with some of our boys; one feels that they are placed under the influence of God's word."

For the first time the Orphanage at Anandapur in Coorg appears in our Report. It was opened with 12 children on the 5th February with prayer and an address by *Mr. Fischer* on John 10, 12 — 17. In the middle of the year there were already 32 children: 16 Christians 16 boys and 5 girls) and 21 non-Christians (9 boys and 12 girls). Most of these children come from great misery, and it takes with some of them much time to break them of the habit of earth-eating. The large fields surrounding the Orphanage afford welcome opportunities for useful work. *Mr. Fischer* reports at the end of the year:—

"The number of our children rose to 38, two of whom died, leaving 16 boys and 20 girls. We see the good hand of our God in the origin of this school. As Missionaries we could not do otherwise than endeavour to ameliorate the most pitiful condition in which the children were. It was the famine, which forced us to do what their parents or other relations had failed to do. We hope that this Orphanage will become a blessing to the congregation and the surrounding non-Christians."

The Girls' Orphanage for Malabar at Chombala celebrated the jubilee of its Headmaster, *Mr. Peter Hermon*. *Mr. Weismann* writes:—

"A festival, in which our girls joined with all their hearts, was the day on which their beloved Headmaster completed a service of 25 years as a Schoolmaster. *Mr. Weismann* opened the festivity with a prayer, and afterwards addressed the Headmaster, the children and the congregation; then the children read an address and handed over a present from the parochial children; songs and recitations concluded the whole.—The school was examined by *Miss Arnold*, not so severely as formerly, since the school is under the 'fixed grant system'."

The Boys' Orphanage at Paraperi (Codacal) under *Mr. Eckelmann's* management has secured in the person of *Cat. Isaac Amattil* a very faithful and able housefather. *Mr. Eckelmann* tells the tragi-comical story of *Jeremiah*, a boy who had been in the Orphanage only for a few hours. He writes:—

“The father of *Jeremiah*, a Bible-colporteur, died of typhoid fever, leaving behind a widow and 5 children. As an exception to the rule, there were no debts, on the contrary the father left a house of his own, a pair of bullocks and a few things more. Still the mother, being in poor health, could not do much to maintain the family. The best legacy, however, left by this father to his family and which at one time or another will prove a blessing to it is this, that he brought up his children in the fear of the Lord. Well, we wanted to help the mother, and so we offered to take *Jeremiah* to our Orphanage. The matter fell heavy upon her, but after all she brought the boy to the Orphanage. Yet the attachement between mother and son was too great; they could not separate from each other, and both left the school together after a few hours.”

The Agricultural School, which was formerly connected with the Orphanage at Paraperi, was at the beginning of 1899 transferred to Codacal. We bought 46 acres there, 15 acres being waste land. Ten lads under the care and guidance of the former Headmaster of the Orphanage, work on the fields. In consequence of the dearth last year the first and second harvest were a total failure, and thus the first year on this new ground represents a difficult and most disappointing beginning.

On the Nilgiris we have a Boys' Orphanage at Kaity and a Girls' Orphanage at Kotageri. Of the latter *Mr. Grossmann* reports:—

“Amongst the 8 girls admitted last year 6 came from outside and after having received the necessary instruction they were baptised in December last. *Mari* (now *Esther*) is a very good child. When her mother came to see her the other day she

appeared to be quite reconciled to the steps the daughter had taken, and when the daughter, accompanied by a Catechist and a Bible-woman, returned the visit, all the villagers met to hear the preaching of the Catechist and behaved very well indeed. Also *Mable* (now *Rebecca*) seems to be very happy. She may be looked upon as a fruit of the Bible-women's work. She came with her grandmother and withstood the threatenings and promises of her relatives.—In this time of famine and want of employment we are asked on all sides to receive children into our Orphanage, but how can we do so when unfortunately at the same time our Mission is so much embarrassed on account of want of funds!"

3. Higher Institutions.

a) **Christian High Schools.** About the Christian High School at Udipi we have nothing to report this year. We are anxiously looking forward to the time when the first class from this school will enter the Theological Seminary at Mangalore. In proportion to the number of efficient pupils joining from the Christian High Schools our Theological Seminaries and Training Institutions we must consider this kind of schools a success or otherwise. Only if this result is achieved, can these costly High Schools be considered to have a right to exist.

The Christian High School at Nettur, Tellicherry has not yet reached safe ground. We had to report of many changes last year, but the tale was but half told, and the year under review has again not been wanting in change, which in the case of a school is neither amusing nor profitable. At the end of last year we had again to part with our Headmaster (*Mr. J. Kurian, B. A.*), and failing up to this to get a Christian Headmaster we have been forced to appoint a Brahman as Headmaster of a Christian High School! We still hope that God will so influence the hearts of some Christian graduates, that they will count the co-operation in educating Christian

ministers and teachers for their own people as more attractive than the high salary which other societies or Government can afford to offer. We are glad to say that the school last year did not only decidedly better at examinations, but the whole tenor and spirit of the school had greatly improved. The causes for this wholesome change we do not venture to enumerate, but one cause is very obvious and none living on Nettur-hill could be ignorant of this. God Himself has taught teachers and pupils an earnest lesson by calling away three of the students. In the monsoon typhoid fever broke out, to which two of our boys succumbed; a third one died during the Christmas holidays.

The Students' Home at Dharwar serves a similar purpose to that of the two Christian High Schools. The students board in this house and get there all lessons not provided for in the Government curriculum. For the ordinary lessons, leading up to the Matriculation Examination, they attend the general High School of our Mission at Dharwar. *Mr. Reusch* writes:—

"It is a pity that last year also the studies were interrupted on account of plague. — Some of the oldest boys are real Christians; to them religion is a matter of heart and life and by their good example they influence the younger ones very favourably. All the students attend bazaar-preaching and are useful by their singing which attracts people."

b) **Training Schools** for Christian teachers. At present there are no properly organised training schools of the Mission in South-Mahratta and Canara. For Malabar there is one at Nettur-Tellicherry, and for the Nilgiris one at Kaity.

The **Training School** at Nettur had been an Upper Secondary School for some years, but owing to the dearth of candidates for the upper class it was last year carried on as a Lower Secondary institution. Government prescribes only one year for training. But as in addition to what Government requires

for the professional examination, the Mission insists on examination in Sacred History, Introduction to the Holy Scriptures, Christian Doctrines, Church History, Memoriter, Method of Bible-lessons, Singing and Violin, we train our students for two years at the least. What Government prescribes as the entrance test (or as general knowledge) for a training candidate is quite insufficient and on the whole Primary Teachers and Lower Secondary Teachers of the present day are as teachers inferior to an "Upper Primary candidate" and "Fourth Grade Master" of twenty years ago. To make up for these defects we keep our students for a longer time at our Normal School. In August *Mr. Stone*, the Inspector of Schools, examined the students and seemed to be satisfied with the small institution.

c) **Theological Seminaries.** Owing to a new organisation of the Preparatory School at Udupi the Theological Seminary for Canara at Mangalore had been closed for the last year. In one or two years we hope to be able to report its reopening. It is in this respect depending on the Christian High School at Udupi.

The Malayalam Theological Seminary at Nettur (Tellicherry) in the same manner feeds upon the Christian High School at Nettur. One student from the Matriculation class of the Christian High School has been admitted and one candidate finished his course. As mentioned in the last year's Report *Velayudhan Paulus* (cf. last Report, pages 66 — 68) joined the Seminary to be trained as an Assistant Catechist. We may mention in this connexion, that on the 2nd December last year his father (*Nicodemus*) was consecrated as an Assistant Catechist and that the same man, who one and half a year ago came to Nettur in order to win his son back to Hinduism, now with great zeal and joy travels about to preach the Gospel of Christ. The students of the Seminary as well as

their Teachers and some Catechists go to the Tellicherry bazaar or to the fisher-village every Wednesday evening for preaching. The fishermen are on the whole very quiet and attentive hearers, the Moplas, as usual, are somewhat noisy and occasionally troublesome.

"One evening, when they continually interrupted and wanted their questions to be answered we invited them to come to the Seminary (2½ miles distant), where we would be prepared to discuss the questions, they promised to do so, and to our great surprise some days afterwards a deputation of Moplas appeared on Netturhill, and a few hours were spent in answering all their questions. Every year a few Hindu festivals in the neighbourhood are attended by the Seminary and two preaching tours are made. As to the behaviour of our students we have little to complain of and with a very few exceptions, they are diligent. The course of instruction extends over 4 years. The following subjects are taught through all the 4 years: Exegesis of the Old and New Testaments, Homiletics, Catechetics, Hinduism, Mohammedanism, Greek, Sanskrit, Malayalam, English and Music. Besides this in the first year: Dogmatics and Introduction to the Old Testament; second year: Ethics and Introduction to the New Testament; third year: Practical Theology and Church History, and in the fourth year: Apologetics and Symbolics."

B. Schools for Non-Christians.

1. Village Schools. We have enlarged in the last year's Report on the importance of these little schools for the work of evangelisation. If only in the place of our many non-Christian schoolmasters *sincere* Christians could be employed in all these schools, we dare say their evangelising power would soon become manifest. What *Mr. Kanaka* writes with reference to the schools on the Nilgiris will be likely to hold true also elsewhere:—

"The impression made by the Word of God in the tender hearts of the pupils, cannot be easily erased. In proof of this

I could point out many a youth, who has lost his faith in his idols and his regard for caste. I was quite surprised to notice that some Brahman youths, who were educated in a Mission School and whom I came across, had no regard whatever for their twice-born caste and freely associated with Christians. Was this merely due to western civilisation?"

To enter into details under this head is out of question. To show how these schools are sometimes almost forced upon us we insert a communication from *Mr. Walter* at Vaniyankulam (Malabar):—

"There is a flourishing Lower Secondary School at Vaniyankulam (150 pupils), and now we have just accepted another school at Ottapalam, 5 miles from here. It was a Local Fund school, but on account of want of funds the school was abolished. The leading people of the place asked us to take up the school again, and with the consent of our Committee we have done so, and that the more readily, as Government most kindly lent us the building of the old Munsif's Court there. Some repairs are of course necessary, but the people at the spot have promised to come to our assistance in this matter. Of course they must be diligently reminded of their generous promise, for our good Malayalis are very free and liberal as to their promises, but somewhat weak and hesitating as to the fulfilment of them."

Friends of Mission-work sometimes find fault with these schools, because they do not yield much fruit in the way of conversions to Christianity. *Mr. Wieland* writes with reference to this:—

"It seems to be strange that in connection with our schools no conversions have taken place during recent years. But we need not be discouraged, the less so as some youths have passed through very severe struggles, they have been on the point of decision, and some power has kept them back again. I know of a boy, who asked his master to pray for him, feeling his strength failing him to take the last decisive step. He was already contemplating how he might keep his books and other things in

safety, and yet, when the struggle commenced, he shrank back. Whilst feeling pity with such, perhaps weak natures, it is our humble opinion that a step like that of conversion to Christianity is something so great that people had better consider well before they take this step."

2. High Schools. The High School at Dharwar, which on account of plague had to be closed in October 1898, with permission of the Collector, was re-opened on the 1st of February, but alas, in July plague appeared again and by order of the Collector in September the school had to be closed a second time, and was shut up for three months. *Mr. Reusch* makes the following remarks about the Bible-lessons in his school:—

"Just as in the bazaar-preaching, so also in the Bible-lessons I did not meet with so much opposition as formerly. There was not so much trouble in making the boys commit something to memory or relate a Bible-story. Even in the higher classes they will tell the story fluently. Besides they seem to follow the teaching with interest and perhaps by unconsciously nodding the head they even occasionally indicate their approval. Such of my boys as were present at the bazaar-preaching not only refrained from doing mischief, but even kept others quiet. One of the former Hindu students who is now a Christian and a Catechist, the other day before a large multitude bore witness of his belief in Christ."

Our communications about the High School at Mangalore have caused a sensation in some quarters, for which we feel sorry, although we could not help it. Our report is written not for the public in general, but for the friends of Mission-work. We give the continuation of the story about the sacred thread. *Mr. Bucher* writes:—

"The youth after having handed over the thread asked for a little room to stay and to sleep in. He cooked for himself for some time, read the Bible in the morning and evening, prayed to Jesus. After a few months *Devapachari* brought a like-minded friend, and

the two youths lived peacefully together. Meanwhile the English Report appeared, there was much talk and abuse about the matter, and the two youths began to waver a little. Then there appeared some articles in the *West Coast Spectator* with their misapplied criticism on irreverence etc. Upon that a relative in high position sent threatening letters, and *Devapachari* came to me and complained of his difficult position. Not feeling strong enough to embrace Christianity, he sent his things to his relatives and left. The other one remained, being sorry on account of his friend's departure. The school-inspection and the closing of the school came on, and on the last school-day the young man came and with a heart full of grief informed me that a short time before *Devapachari* had breathed his last. He died of typhoid fever."

The English and Canarese lectures in the High School were well attended also in 1899. A Muhammedan missionary *Musa Saheb*, with a perseverance worthy of imitation, was present at all lectures, English and Canarese. Not knowing English he got his refutation of our lectures translated into English and distributed amongst the public. His chief argument is this, that Christians explain the Scriptures wrongly. Another faithful hearer of our lectures was *Mr. K. Shantappa*, a pensioned Inspector of Schools. He belonged to the Brahma Samaj, but there has always been a strong desire in him for Christian truths. He died the other day, and we shall miss him very much.

Mr. Uber, the Manager of the High School at Tellicherry, remarks on the Bible-lessons in his school:—

"Amongst my pupils there are some who in the Bible-lessons are perfectly unmoved. There are others, who hear with an undivided heart. Their eyes brighten up when Jesus in His divine love is painted before their eyes. One cannot help hoping that some of these boys will in course of time decide for Christ."

The High School at Calicut is doing very well indeed. It is by far our biggest High School, and what *Mr. Knobloch*

writes about the results at University and other Examinations is very creditable to the school indeed:—

“Of 23 pupils sent up for Matriculation 12 passed and one of these twelve was the second in Malabar and the fourth in the Madras Presidency. 17 boys were sent for the Lower Secondary Examination, 10 of whom passed.”

3. Hindu Girls' Schools.

We have not many schools of this kind, but all of them give us great satisfaction indeed. *Miss Kaundinya*, in charge of our Brahman Girls' School at Mangalore, writes:—

“I have made the experience that the girls who joined our school feel attached to it and leave it only under compulsion. Not all rejoice when the holidays commence. The big ones will enjoy the change for a few weeks, the little ones, who will only be allowed to see some relatives in the neighbourhood or spend their days at home monotonously and not interesting at all, count the days until the school will re-open again, and, I am told, that towards the conclusion of the vacation they can be seen daily near the school to see whether it is not yet opened. The children understand our Bible-stories not only with a quickness quite astonishing, they also begin at once to apply them to one another. ‘So you thought the Missi-amma did not see you, but it is all the same: God has seen you’ says the one to the other: ‘You do exactly the same as *Adam* and *Eve*, one putting the blame on the other; do you not remember that the Missi-amma told us that this is an ugly habit? we should never do that, but at once frankly admit our mistakes.’ It may even happen that one confides to a friend: ‘I pray every day to the one God and to His Son, who loves us and forgives our sins.’—Often one feels inclined to ask oneself: ‘Will the work done amongst these girls bear any fruit in later life, or will the thorns choke everything?’ Happily the Bible-women take up the work where we leave it. I know how kindly they are received in houses, where former pupils of our school are living.”

In *Mrs. Frohnmeyer's* report on the work of the Bible-women at Tellicherry there is the following remark with reference to the **Brahman Girls' School** there:—

“What a good influence our Brahman Girls' School exerts on that part of Tellicherry called Wadikkal, may be seen from the following occurrence. Our Bible-women *Julia* and *Michal* came to the house of one of the boys, who attend that girls' school. The father entered into a discussion with the Bible-women. As soon as the boy, who is about 8 years of age, heard his father speak somewhat disparagingly about Christianity, he placed himself before him and said in a protecting manner: ‘Oh, father, you must not speak so, what these people teach us is true and all the stories, which we hear at school, are thoroughly true.’ And then he began to tell one of the stories of the Old Testament till the father appeasingly said: ‘Yes, it is true, times have changed with us. Since our children attend this school we are not what we have been. In the evening these children sit down, learn their Scripture-sentences and Bible-stories and expound them to us grown-up people.’”

5. Industrial Mission, or the outward condition of our Christians.

1. In **South-Mahratta** in ordinary times the Christians as to their secular affairs seem to be not so dependant on the Mission as those in other parts of our field. The Native industry there until lately was not in such a hopeless condition. In South-Mahratta the weaving trade in the native fashion was at home, and even converts, cast off by their families, provided the Mission gave them a lift at the beginning, were able to live independently of the Mission. Of course in the last two years in consequence of plague and famine the misery has been great. They had to be helped from the relief-fund of the Mission in so much that the Mission bought their articles, which they could not get rid of, owing

to the plague regulations and the famine. How far this will go to relieve the people we cannot yet say. But quite apart from famine and plague, which we hope, will soon leave the district, the Christians in South-Mahratta must be shown a way to a more prosperous condition. We do not think it safe and wise to extend our Industrial Mission farther, at any rate not in a district which has done more than 60 years without it. A more rational way would be some kind of subvention of the Native industries. But alas, even the Native industries in many branches (for instance in weaving) struggle for existence and are dying out gradually. As will be seen from our statistics, an exodus from all our stations in South-Mahratta took place to Hubli, this means to the spinning mill there. So if there should be no Mission establishment in South-Mahratta, it is quite possible that the thing we should like to avoid (namely the dependence of our Christians on some establishment) will still come in without the advantages accompanying a *Mission Establishment*. What makes the solution of the social question so very difficult in all our districts is not only the extraordinary circumstances out here in India, but also some unfavourable features in the nature of our Christians. There is the superstition with which many enter the Mission and to which they cling with a perseverance and obstinacy in other respects not natural with them, namely that the Mission is in duty bound either to feed them entirely or to give them some work which ought to be easy and becoming to the exalted position of a Christian, and at the same time pay well. There is secondly an utter want of thriftiness. To live from hand to mouth would not be so bad in itself, but it leads to debts, and most of our people live, as if though they would not feel comfortable without debts. The third great defect is that our people lack all energy and ability to adapt themselves to new or

changed environments. Of course this is chiefly due to hereditary habits, to the custom of professional caste. One is really at the end of one's wits, when a candidate for baptism perhaps 30 or 40 years old, calmly declares either that he never has been in the habit of doing work all his life long or that he has only done such work as is quite inconsistent with the calling of a Christian. *Mr. Berli* writes what all of us, and those before us have uttered again and again:—

“We should finally succeed in persuading our people to part with the caste-spirit prevailing in the selection of one's profession and to adapt themselves to the spirit of this age in looking out for other well-paying professions. Washermen and tailors always find work and good pay, and a good shoemaker at each station would be sure of his daily bread.”

As mentioned above, the congregation at Hubli enjoys the most favourable position owing to its manufactory. The Pastor *Salomon Devada* writes:—

“As to their trade or profession, some are conscientious, others are not. With the exception of sluggards, time-killers, weak people and weavers (*sic!*) all earn their daily bread.”

The ingenuity of *Mr. Metz* at Bijapur is worthy of imitation. Even the plague he managed to turn into a means of giving work and bread to his few Christians. He reports on his invention as follows:—

“To give work to the few people who were not already employed by the Mission, I began to fabricate rat-traps. They are made of wire and arranged in such a manner that a whole number of rats or mice may be caught at once. When I gave them a trial in two of them the very first night I got 9 rats in each. Of course I can carry on this industry only as long as there are customers.” Considering the multitudes of rats in India this new branch of Mission-industry ought to prosper, but the demand for mouse-traps, we are sorry to say, will depend so much on the pre-

valence of plague, that philanthropists must feel strong hesitation in wishing *Mr. Metz* God-speed with his industry.

In Canara the small stations that have no Mission-establishments experience great difficulty. We must call what *Mr. Ritter* writes about the Catechist at Uchila (Mulki) a step in the right direction:—

“For the outward conditions of our Christians it seems to me remarkable that the Catechist has introduced the cultivation of tobacco, which he had an opportunity of studying at Ravaneshvara, his former station. The sandy soil at Uchila seems to be the proper thing for it. If carefully done, it will pay well, and in course of time may be a substantial help to our Christians at Uchila.”

How difficult sometimes the position of our new Christians is only those know who have to deal with the matter. They are advised sometimes simply to remain where they are and do the work, which they have done before. That would be an excellent plan, if possible. *Mr. Fischer* at Karkal writes:—

“Non-Christian landlords lay all kinds of hindrances on the way of Christian tenants. The Christian family at Nandolige fell sick and they could not look after their fields. All their neighbours, their own brother included, refused to help them, they even would not feed the cattle, although the straw was laid ready there. The landlord had strictly prohibited all the labourers about from rendering any assistance to the Christians. The fever-stricken man asked again and again that somebody should be sent from Karkal to plough the fields, for the compound-rent must be paid whether the fields were cultivated or not. Notice has besides been given the family to quit the place next year. — To place the people on a solid foundation, improvements in the way of wells would be necessary. — To the Missionary at such a place for the present no other way is left than to send inquirers to Mangalore or Malpe with the hope that they will find employment in the Mission Establishments there.”

Passing over to Malabar there is only one station in this district without a Mission Industry. Beginning in the north,

Cannanore has a big Weaving Establishment with branches at Tellicherry and Chombala. Calicut has an equally large Weaving Establishment and Tile-Works at Putiarakkal; Codacal has a branch of the Weaving Establishment at Calicut, and Tile-Works, and Palghat possesses the Tile-Works at Olavakkoda. One would expect that with such an amount of assistance for the Christians of Malabar they would be in a flourishing condition. Of course the Tile-Works give employment chiefly to coolies, and the wages are those of coolies. They admit almost everybody, and this is the great advantage of these works, but struggling against a keen competition from all sides, the Managers can scarcely give more than what is necessary for keeping together soul and body. The weavers are very well paid. They had to suffer a little last year; as the Establishment was overstocked, a reduction of working hours became necessary, however they could bear it very easily. We have referred in a previous chapter to the proletarian spirit manifesting itself in connection with our Establishments, but also the temporal affairs of our people are not in as healthy a condition as we have every right to expect them to be. There are a few well-to-do people here and there, but as exceptions they only confirm our opinion that the fault lies chiefly with the people themselves. A good many of them are not so comfortable as they might be. As to new-comers our Establishments being full in most places, our brethren are very much in the same position, as if there were none, and they seek for help in some other direction. Only the station at Calicut has been so extremely happy as to secure for all the 60 new Christians with the exception of one, a livelihood in its Establishments. As to agriculture on a larger scale, our endeavours up to this have not met with any success. *Mr. Walter* at Vaniyankulam, who has no establishment at his station and has often been compelled to

send his converts to Palghat or Calicut, made a trial with a native industry. He writes:—

“At the beginning of the year some of our Christians began to weave the light clothes worn by Natives, a manufacture that would not pay in our Establishments. The looms and the whole arrangement, of course, are very primitive. But considering the poverty of the people and our own helplessness we should feel very thankful, if the undertaking proves to be successful.”

Mr. Timothy, the Pastor at Melparambu (Palghat) mentions a new way by which some people, who cannot be employed in the Tile-Works, try to get on; he considers it also an excellent way to prove the sincerity of inquirers:—

“We send the people into the woods to gather firewood and sell it. It is hard work, but some of our Christians do it now. I call it hard work first on account of the excessive heat the people must expose themselves to and secondly because the wood is very cheap and the people owing to the great fatigue are able to go only every second day. In the rainy season the prices for firewood are higher, but owing to the swollen rivers they are scarcely able to reach the forest.”

A trial with coir-matting at Calicut turned out to be a failure, but 25 women found a refuge in the Tile-Works at Putiarakkal.

2. In conclusion we should like to offer a few extracts from the reports of our Industrial Missionaries:—

Mr. Stierlen, Manager of the Weaving Establishment at Mangalore, reports:—

“There have been many cares and disappointments, but after all we have all reason to praise our merciful Father in heaven. Our position was extremely difficult: on the one hand our magazines were overstocked, on the other hand our Christians were anxious to get work. The country is flooded with cheap English weaving, which is not so strong as ours, but looks pretty and is cheap. We had to reduce our prices, but of course not so far as to beat our

competitors. In these circumstances our weavers here and at Mulki have sometimes had to wait some days for a new warp. In order to clear out our store-houses we reduced the working-hours of our weavers. On the 24th and 25th July a selling off with a reduction of 25 to 30 per cent took place, and, in a rather unwelcome manner, our stock was reduced by thieves on the night of the 22nd May. After they had cleared out, the police, for the sake of their investigations, closed the Establishment for a week and a half. Times have changed. Some 50 years ago nobody dreamt of robbery in a Mission-house, but since Hindu-temples are not safe, we must be prepared for this too."

But these thieves come not only from outside. *Mr. Schönthal*, in charge of the Weaving Establishment at Cannanore, writes:—

"What pains me often is the insincerity of our young and—I am sorry to say—sometimes also of our older people. If one forgets to take his knife with him, or even a Mundu—it evaporates, and nobody has seen it."—"In order to show how far some of our people have reached a state of comparative self-dependence I add a statement, showing the number of people who have got houses of their own. The advance has been made from their savings-banks. It is scarcely necessary to describe how much exertion was necessary to make them persevere in their good resolutions. In Cannanore 35 weavers are living in houses of their own; in Chowda 31, in Tellicherry 21, and in Chombala 15. Amongst these 102 the whole amount advanced has been paid by 69; one-half of it by 10, one-third by 8, and one-fourth by 15. Last year one of our weavers with money saved by himself bought a house and compound for Rs. 400 and has besides a deposit of Rs. 454 with us."

Mr. Kühner at Calicut, with reference to the present crisis, makes the following remarks:—

"Admissions to our Establishments on a larger scale are at present impossible, and I think, this interruption should be utilised to transform the converts of the last years who have been baptised by hundreds into real Christians, so that they may shine as lights

in this world. In the last months when I heard and saw that Hindus, who come to join us had to be sent away, it was a consolation to me to observe that for such, as really were in earnest to embrace Christianity under the influence of spiritual motives, an opening has always been found. If such as, on account of misbehaviour, have been excluded from their caste, or such, as for the sake of gaining a livelihood make up their mind to exchange their Hindu-name for a Christian one in this time of depression, find no place in our Establishments, I feel assured that it will be only a blessing to the congregation, should they be sent away. I am of opinion that it will be a gain to our congregation, if such elements are kept out for some time."

Mr. Buesch, Manager of the Weaving Establishment at Calicut also reports on a diligent weaver, who within 10 years saved Rs. 100, and has now purchased a house and compound worth Rs. 350, the rest has been advanced to him from the Sick-Fund, and he agreed to a monthly re-payment of Rs. 4. After he had done so for a few months he asked us to deduct Rs. 5, and lately he has begun to pay even Rs. 6 per month. As to business-matters *Mr. Buesch* experiences the same difficulties as *Mr. Stierlen* at Mangalore.

To the Tile-Works at Calicut and Palghat we have alluded occasionally. *Mr. Boas*, in charge of the Tile-Works at Codacal, had in 1898 to pass through the same trial as the Manager at Palghat. The firemen struck and *Mr. Boas* had to secure himself against such events by a new staff of firemen.—That God's Spirit works in the heart of some of our Christian workmen may be seen from an experience related by *Mr. Boas*:—

"I had an opportunity to overhear a conversation between two of my Christian workmen. The one, a youth of about 19 years of age, reproved a married man, because he had made certain statements with reference to him. To this the elder one replied: 'How can you expect me to say what is not true? If you do not behave properly, of course, I will tell the truth to *Mr. Boas*.'"

6. Medical Mission.

Dr. Stokes has circulated his report on the Medical Mission amongst his many friends. We give below some extracts from this very interesting report:—

“Although we are thankful to say that no epidemic has broken out during the past year, still we have to record an increase in the number of patients, especially among the poorer classes, enabling however the Medical Mission to fulfil its calling in proclaiming the ‘Good Tidings’ to large numbers.

“Among our patients here in Calicut we find many, who in times of sickness and trouble do not resort to their idols; if they do begin, it is soon given up as useless and they come to be treated in the hospital. Numbers come with charms tied on the diseased parts, and when asked whether they felt no relief when these were attached, they smile, clearly showing how greatly their belief in superstition has suffered. May God in His mercy soon open the eyes of all such, who are groping in darkness.

“One difficulty we have always experienced is in obtaining qualified Hospital Assistants with Christian principles. Men who are not only of this part of India, but who are also trustworthy and efficient. But now our Home Board has sanctioned the proposal to send two students through the Medical College in Madras; so we trust a hindrance up to the present will be overcome.

“We expect a well qualified lady nurse from Germany shortly, *Miss Fritz*, who will be a great help in the hospital, though she will specially take up work among women.

“Looking over the statistics of patients treated last year, there is an increase of tuberculosis and leprosy.

“Calicut Hospital. The work here in the Calicut Hospital is progressing very favourably, the majority of the patients being very poor. Among these there were an unusual number of phthisical patients. In one Christian family three deaths occurred during the past year of rapid consumption. One of these, *Wilhelmina* by name, was an in-patient for several months, but while laid aside

her patient suffering and simple faith was an example and blessing to all she came in contact with. Unlike many others, she even begged to be admitted, making this one of her reasons that she would hear God's Word and attend the daily prayers.

"One cannot help noticing how sadly indifferent the non-Christians behave when they are about to die. To many not even the thought of passing into a complete unknown state will rouse their attention and direct their thoughts to the future. The relatives are just as callous: 'We are still living, let us eat and drink, and when it is our fate may we too so die.'

"The following is one of many disappointments experienced during the past year, but we trust the good seed will not be choked but bear fruit in due season.

"One of the in-patients was a Hindu woman of the fisher-caste, suffering with a tubercular spine. This woman really made us all wonder at her patience in suffering, and though often in great pain, she hardly ever complained. She was anxious to be baptised and become a follower of Christ. This desire was begotten through hearing in the daily prayers, how much 'The Man of Sorrows' suffered for all mankind. Three days, however, before her death she left the hospital to visit a sick sister at home with the result that her relatives prevented her return. This was only an excuse brought forward by the relatives to prevent her returning to be baptised.

"There are many native doctors, who with charms and potions, do infinitely more harm than good in their vain attempts to cure. Much more could be said about these quacks, but we will only give one instance of practical cruelty.

"A little Mopla boy in climbing a tree lost his hold and fell, impaling his thigh on a bamboo spike. Unfortunately the stake broke off where it entered the limb, and could not be taken out, so for three months he was placed under native treatment. The intense sufferings of the little fellow one can hardly imagine. When he was carried into the hospital his leg was really doubled up with agony. When asked whether he was afraid of being operated on, he looked up and with tears in his eyes replied: 'If

the Sahib does anything to me, I will bear the pain, but I have had quite enough of the native treatment', which, we may add, was a series of burns on his arms and legs. After making an incision under chloroform, we removed a piece of bamboo, two and a half inches long, and one inch broad. When he attempted to walk about without a stick or support of any kind, the gratitude of his father was boundless.

"*Dresser Joseph Manaperambu* is attached to this hospital, he has been of invaluable help in superintending the domestic arrangements in the hospital, as we have been without the help of a lady nurse in the past year.

"**Leper Asylum.** We regret to state that Government has rejected the introduction of the 'Leper Act', although the General Medical Council of Great Britain has passed a resolution that leprosy is a contagious disease.

"We are very thankful to record that a happy contented mind pervades the whole establishment. One of the inmates *Martha*, a little leper girl of 13, is an exceptionally bright and happy creature. She has progressed so far so as to be able to read, write and relate a great number of Bible stories which she has heard repeated in the daily prayers.

"One visitor, a Missionary, had a very interesting talk with *Martha*. After relating several stories she told again the miracle of the ten lepers, the visitor then asked her if she knew the disease she was suffering from. *Martha* was at first silent, she hesitated with the reply, but at last the brave girl overcame her repugnance and spoke it out: 'I too am a leper.' The Missionary put her some more searching questions: 'Does God love you too?' To this she responded a bright 'Yes', but to the next question 'Then why did He let you be a leper?' she was quite silenced. This was but for a time. Then she thought of the bright consolation that every suffering Christian looks forward to, and answered brightly: 'Oh! it is only for a time, because in heaven there are no lepers.'

"A Bible-woman is told off for the Asylum who makes periodical visits and reads and expounds the Holy Word. They all love and respect the Bible-woman and are greatly attached to her so

much so that they asked whether a chair may not be bought for her. Needless to add, their request was granted.

"The following is an incident of how a man found healing for the leprosy of sin.

"One of our patients was a devil-dancer and priest of the Tiyan caste. He had left his family and was in a pitiable condition when he begged to be received. Some months passed and he expressed a desire to become a Christian. The Bible teachings had done their silent good work. He then took leave for a short time to visit his family to prevail upon them to join him in his new belief, but was unsuccessful. Within a fortnight he returned, regretting he had not persuaded his wife and child to become Christians. Last Christmas he received baptism, the change of heart necessitating a change of countenance. His eye-sight was also bad, but since getting him a pair of spectacles he has set to be, and is indeed a diligent reader of the Bible.

"Those who have not lost the use of their fingers work in a garden, the result being a display of gorgeous flowers. Owing to the maimed condition of many manual labour of any sort is impossible.

"Vaniyankulam Hospital. This little hospital with 12 beds, is situated in a very densely populated district. The inhabitants still hold firmly to caste distinctions, especially the Nambudiris. Except when forced to, they do not even approach the hospital. Their superstition ties them down to observations of very minute customs. So it is a bad omen, if while entering a patient's house a crow flies across one's shadow. Another ridiculous omen is that if you approach the patient's house, no one in the house may sneeze, but if it does happen, an antidote is offered. A sneeze must be given in reply, — a feat not always at the command of every one just at that exciting moment.

"The dresser relates of an instance, when he was called to attend a wealthy Nambudiri. The man was bleeding from a wound in the chest, and it was nearly two hours before he consented to have the dresser called. When the dresser did come he was not allowed to touch the wounded man, but had to direct a Brahman

how the wound was to be dressed. This process was very unsatisfactory, so the dresser threatened to leave, unless he was allowed to do something more definite. At last the obstinate fellow gave in, but only on condition he was carried down to the tank where he could bathe himself immediately after the pollution. Opinions differ, but in our estimation the matter of pollution came in when the man was dipped in the foul water.

"Several times that we have been called to see urgent cases, especially serious labour cases, it is a lamentable fact that it is very often too late to be of any use.

"Having no separate accommodation for caste women, is a great want and without this convenience Nambudiri women cannot enjoy the privilege of being under constant medical observation, and not lose their caste. We intend appealing to the people themselves, to subscribe and provide such a building.

"Nevertheless it is a good sign to notice women take any advantage of our hospital, last year's records showing we had a great number of female patients.

"We find the work at such an out-station very gratifying and very different to the work in larger towns. Charity, when lavished, is abused. While here such an institution is greatly appreciated. An instance will suffice.

"A poor patient, who lived 7 miles away, started off at day-break, limping along the whole way, gave such exclamations of joy at being allowed to sleep 'in such a grand bed', and to receive such kind treatment and wholesome food!

"Another Hindu man, who went through an operation successfully, brought one dozen eggs on the next visit as a token of his gratitude.

"On the whole the poor are more grateful than those better off. Unless the rich are asked to pay at once, the fee demanded beforehand, they are very rarely sensible of any thankfulness.

"Codacal Hospital. The past year has seen a great improvement in the little hospital here. Its favourable position close to a frequented road, and the substantial stone-wall built all round, make the building conspicuous for miles around.

"But with regard to its working we are sorry to report that matters have not been running as smoothly as we should have liked. For some time past we have had difficulties rising up and terminating in the final dismissal of the dresser in charge.

This, as may be surmised, brought discredit to the reputation of the establishment.

"The hospital was built chiefly for the use and profit of the large Christian congregation, which includes the labourers of the Tile Factory. Still in the case of illness the patient is put under native treatment first, failing which we are allowed to try our skill. That means first recovering the patient from the effect of his numerous burns, then trying to combat the sickness in a body very much weakened by delay and inhuman practices. When such measures are resorted to by Christians, we are not in a position to lay a finger on any customs practised by the Hindus.

"The medical work is left in the hands of the dresser, so the Missionary in charge of the congregation exercises a strict supervision, often visiting the hospital and preaching God's Word to the sick ones."

7. Literary Department.

1. The Canarese Bible Revision Committee had a meeting at Bangalore in September and October, presided over by *Rev. H. Haigh*. Our Mission was represented by *Rev. J. Hermelink*, *Rev. K. Ernst* and *Mr. Chr. Watsa*. The Acts of the Apostles were read and the Agenda for the Epistle to the Romans discussed. The Christian public at large in the Canarese speaking parts of our Mission are under the impression that the changes will not only be too radical, but that some terms proposed by the chief reviser are foreign to the ear of a Christian and do not convey the meaning of the original. The revision of the New Testament will (*D. V.*) be finished in the current year (1900). May it prove to be a light for the Canarese people—Christians and non-Christians

alike—leading them to a full knowledge of Christ and His salvation.

The Malayalam Bible Revision Committee, on which the Basel Mission is represented by *Rev. W. Dilger*, as the chief reviser, and *Rev. St. Chandran* worked, with a short interruption during the hot season, for the whole of the year at Kottayam, and finished the tentative text from Exodus to I. Samuel. The tentative text of the Pentateuch has been printed and circulated for remarks. Besides the revised text of the New Testament went through the press. The chief reviser is happy to say that there is nothing to prevent the present committee from arriving at an idiomatic rendering of the original.

2. The Book & Tract Depository at Mangalore, under the management of *Mr. S. Stamm*, has been doing its quiet but good work. Though it is not possible to show direct results that are obtained by the distribution and selling of tracts, yet we know and believe that the work is not done in vain and that it will bear fruit in its own God-appointed time. Our two Christian Periodicals, the Canarese "*Satyadîpikê*" and the Malayalam "*Kêraḷôpakâri*" have been regularly published, the former fortnightly and the latter monthly. We would however wish both of them a larger number of subscribers.

Mr. Chr. Watsa and *Mr. C. Hole* have had again the kindness to edit the Canarese and Malayalam Almanacs respectively.

Besides reprints and new editions of former tracts, the following new tracts have been published:—

In Canarese:

Tell the Truth, by *Mr. Th. Walz*.

The Mystery of Prosperity and Happiness, by the same.

The Resurrection of the Body, by *Mr. L. Gengnagel*.

A popular Examination of the Vedanta Doctrines,
by *Mr. D. Berli*.

Sukumâri, by *Mr. Jos. Muliyl*, translated from the Malayalam into Canarese by *Mr. H. Roberts*.

In Malayalam:

Prayers and Meditations, by *Messrs. W. Bader* and *St. Chandren*.

Ten Letters on Holy Baptism, by *Mr. L. J. Frohnmeyer*.

Eleven Colporteurs were employed during the year; they have sold 19,234 copies of Tracts and 31,544 copies of School-books.

LIST OF BOOKS AND TRACTS

Printed from 1st November 1898 to 31st October 1899.

I. Canarese.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Satyadîpîke, vol. II. 1898-99		4°	800	192	153600
Tell the Truth	I.	16°	2000	24	48000
The Resurrection of the Body	I.	"	2000	24	48000
A Popular Examination of the Vedanta Doctrines	I.	"	3000	64	192000
The Greatness of the Present Age	I.	"	2000	57	114000
Who is your God?	II.	"	3000	20	60000
Where is your Home?	II.	"	3000	20	60000
A Wonderful Trial	II.	"	3000	16	18000
Nine Parables	II.	"	3000	15	45000
The Good Way	XI.	"	3000	64	192000
Second Catechism for Confirmation	III.	12°	1000	20	20000
The Mystery of Prosperity and Happiness	I.	"	2000	72	144000
A Rational Refutation of the Vedanta Philosophy	I.	"	2000	136	272000
The Gospel of St. Luke, revised transl.	I.	"	5000	136	480000
A Catechism of Canarese Grammar	V.	"	3000	60	180000
Canarese Primer	V.	16°	10000	48	480000
Object Lessons for Primary Schools Infant and First Standard	I.	"	2000	22	44000
Do. Second "	I.	"	1000	22	30000
Full Notes on Canarese Third Reader	I.	"	2000	27	54000
Do. Fourth "	I.	"	1500	20	30000
Sukumâri	I.	"	1000	146	146000

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Kēśirāja's Jewel Mirror of Grammar, Revised Edition	II.	"	1500	412	618030
Marsden's Canarese Second Reader .	II.	"	20000	80	1600000
Do. Third " .	II.	"	15000	100	1500000
Do. Fourth " .	II.	"	10000	130	1300000
Indira Bāyi	I.	"	500	256	128000
Canarese Almanac for 1900 . . .	8°		6000	80	480000

II. Malayalam.

Keralōpakāri, vol. XXVI.	8°	330	192	63360
Ālmōpakāri, " XI.	8°	1000	96	96000
Jonah	32°	5000	14	70000
Ruth	"	5000	24	120000
Esther	"	5000	50	250000
The Sermon on the Mount	"	5000	22	110000
The Church of God	I. 16°	1000	12	12000
The Blood of Jesus, 1-5 chapters .	I. 16°	1000	44	44000
A Desire of Holiness	I. "	10000	16	160000
A Spiritual Movement	I. "	1000	16	16000
Malayalam Hymns for Sunday Schools, with Notes	I. 12°	300	121	39300
Prayers and Meditations	I. "	1000	150	150000
Scripture Sentences	III. "	5000	72	360000
First Catechism	IV. "	2000	28	56000
Little Hymn Book.	II. "	2000	70	140000
Hymn Book, revised edition . . .	VII. "	5000	358	1790000
Ten Letters on Holy Baptism . . .	I. 16°	800	184	147200
A Portion of Kimia	I. "	1000	14	14000
A Hindustani Instructor	I. "	2000	38	76000
Class-book of Arithmetic	I. "	2000	60	120000
Marsden's Malayalam First Reader .	II. "	20000	64	1280000
Do. do. Second do.	II. "	20000	80	1600000
Do. do. Third do.	II. "	15000	110	1600000
The Infant Reader	IV. "	10000	48	480000
The First Standard Reader	III. "	5000	60	300000
The Second do. do.	III. "	5000	96	480000
The Fourth do. do.	II. "	3000	122	366000
Malayalam Almanac for 1900 . . .	8°	2000	64	128000

III. Tulu.

The Book of Psalms	12°	500	266	133000
Tulu Bible Stories, revised edition .	I. "	2000	172	344000
The Book of Psalms	16°	2500	207	517500

IV. Sanskrit.

	Edition.	Size.	Copies.	Pages.	Tot. Pages.
Second Book of Sanskrit	II.	8°	1000	284	284000

V. English and Anglo-Vernacular.

Kannada-English School-Dictionary	I.	1°	3000	466	1398000
English First Book, Anglo-Canarese	II.	12°	5000	96	480000
English Second Book, Anglo-Canarese	II.	"	2000	152	304000
Translation Series, Book II., Angl. Can.	III.	8°	3000	141	423000
Do. do. III. do.	III.	"	3000	138	414000
The Primer, Anglo-Malayalam	III.	16°	5000	33	165000
A Glossary of Technical Terms, Anglo-Malayalam	I.	"	500	70	35000
Colloquial Phrases and Short Easy Dialogues, Anglo-Malayalam . .	I.	"	2000	50	100000
A Comparative Study of English and Malayalam, Part II.	I.	"	1000	364	364000
An Introduction to the Comparative Study of English and Malayalam	I.	"	1000	52	52000
The 59th Report of the B. G. E. M. S.		8°	1250	124	155000

SALE OF BOOKS AND TRACTS

from 1st July 1898 to 30th June 1899.

1. Our Own Publications.

	Rs.	As.	P.
28,135 Copies of Canarese Religious Books	2,355	5	10
2,544 " " Tulu " "	57	5	11
23,161 " " Malayalam " "	1,329	13	9
24,155 " " Canarese School-books	5,646	5	0
36,665 " " Malayalam " "	5,561	6	3
4,547 " " Miscellaneous Books & Maps	2,656	3	3
845 " " Canarese Government Books	321	10	9
689 " " Malayalam " "	235	10	0
120,741 COPIES.	TOTAL Rs. 18,163	12	9

2. *Other Publications.*


	Rs.	As.	P.
120,741	18,163	12	9
2,058 Copies of Bibles and Bible Portions	291	14	7
651 " " Bangalore Tracts and Books	29	11	2
48,329 " " Commission-sale Books	10,589	0	6
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<u>189,779 COPIES</u>	<u>GRAND TOTAL Rs. 34,030</u>	<u>8</u>	<u>4</u>

If we should look only upon the weak instruments by which the work is carried on, or upon what seems to be the fruit of one year's work, or look only upon the slow growth of our congregations and the short time that is at our disposal, we might see reason to despair of our ever succeeding in the great task we have ventured to undertake. But we take courage and look confidently forward to a glorious future. The work we have laid our weak hands to is the work of our blessed Lord and Saviour, to whom hath been given all authority in heaven and on earth. The living Saviour is with us, and in His strength we shall win the victory.

Subscriptions and Donations

Towards the Mission-Fund

Received during the year 1899.

 All sums received on or after the 1st of January 1900 will be acknowledged in the Report for 1900.

MANGALORE.

We regret that the following donations for 1898 were omitted to be acknowledged in the last Report.

	Rs.	As.	P.
Mrs. Jane Ball, towards the Mission Fund	1000	0	0
" " the Church Fund	1000	0	0
" 14 muraahs of rice for the poor.			

1899.

Easter offering from Karachi	50	0	0
Through Messrs. Warden & Co. Bombay.			
Sir George Cotton, Kt.	10	0	0
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L. Porter Esq.	8	0	0	L. F. H.	1	0	0
R. Bake Esq.	5	0	0	<i>Towards Bible-women's work.</i>			
Mrs. Hayne	5	0	0	Miss Ewart	120	0	0
Mr. J. Jeremiah	2	0	0				

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	N. N. Thanks-offering	5	0	0	N. N.	0	8	0
	Ditto.	5	0	0	Pupils of Nettur Schools	10	6	2
					Weavers at Nettur	16	1	9
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	Mr. Nathan Salins	0	8	0	CALICUT.			
	DHARWAR.				Mr. Amos Samadhanam	50	0	0
	Mr. Chanabasappa Nalapur	2	0	0	VANIYANKULAM.			
					Different gifts	1	8	0
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	Mr. Jonathanappa Unakal	10	0	0	P. J. Itteyerah Esq.	15	0	0
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	Mr. Jiv. Kanaka	1	0	0	A. Venkataramana Pai Esq.	3	0	0
	A Sweeper	1	0	0	P. J. Chinnaswamy Pillay Esq.	1	0	0
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" David	0	8	0	" Ananda	0	4	0
" Santosham	0	8	0	" Methusala	0	4	0
" Ponasvami	0	8	0	" K. Nathanael	0	4	0
" Eleazar	0	8	0	" Gnanasigamany	0	4	0
" Gnanamuttu	0	8	0	KOTAGERI.			
" Jes. Daniel	0	8	0	Mr. Samuel Malli	3	0	0
" Jesudasan Paul	0	8	0	Rev. J. Kanaka	3	0	0
" Barnabas	0	8	0	Mr. Henry Kodot	3	0	0
" John	0	8	0	" Christian Adja	2	0	0
" David Jesaya	0	8	0	" V. Gnanapragasam	1	4	0
" Isaac Nare	0	8	0	" M. S. Gnanapragasam	1	2	0
" Jakob Kanaka	0	8	0	Mrs. Henry Kodot	1	0	0
" Joseph	0	8	0	Mr. Isaak Bella	1	0	0
" Daniel	0	8	0	" L. D. William	1	0	0
" George	0	8	0	" Simon Bala	1	0	0
" Abr. David	0	6	0	" Joseph Buttler	1	0	0
" Perianayakan	0	4	0	" G. Kanaka	0	12	0
" Devashirvatam	0	4	0	" Benj. Samuel	0	8	0
" Pitslu Muttu	0	4	0	N. N.	0	8	0
" Samuel	0	4	0	Mr. I. Patche	0	4	0
" Joshua	0	4	0				

Pie Collection.

Mangalore	31	15	0	Tellicherry	18	2	2
Mulki	18	14	2	Chombala	44	8	0
Udipi	15	0	0	Calicut	16	9	7
Karkal	5	8	10	Codacal	21	0	2
Basrur	7	12	3	Vaniyankulam	4	5	8
Kasaragod	11	4	0	Palghat	17	9	4
Mercara	7	8	0	Kaity	18	1	8
Anandapur	7	6	10	Kotageri	13	4	4
Cannanore	55	2	3				

Subscriptions and Donations towards the Sickhouse, Leper-Asylum and Poorfund at Mangalore.

	Rs.	As.	P.		Rs.	As.	P.
Messrs. L. Joshua and Sons	6	0	0	Mr. C. Amos	2	0	0
Mr. Th. Pearl	6	0	0	N. N.	35	0	0
" N. Pearl	6	0	0	Mrs. J. Ball, 10 murahs rice.			
" Th. Ramappan	6	0	0	The Missionaries at			
" Zechariah, Dresser	9	0	0	Mangalore	114	8	0

Subscriptions and Donations for Calicut Mission Hospital.

Mrs. Macrae	36	0	0	W. H.	2	0	0
Mrs. Ferguson	20	0	0	Messrs. Pierce Leslie & Co.	100	0	0
C. W. Snell Esq.	6	0	0	J. W. Boys Esq., Mangalore	10	0	0
W. H. Welsh Esq.	21	0	0	A. S. Cowdell Esq.	10	0	0
A. Brown Esq.	15	0	0	Mr. Rarichen Moopen, for one			
M. D.	2	0	0	day's feeding of Hospital			
G. W. Dance Esq.	15	0	0	patients	15	0	0
D. Morison Esq.	12	0	0	H. Rinne Esq.	3	0	0
Howard Bullivant Esq.	2	0	0	Sale of bottles	4	0	0
Messrs. Henke & Co.	75	0	0	Servants at Kara	1	0	0
F. Bremermann Esq.	2	0	0	H. H. late Zamorin of Calicut,			
Messrs. Schlunk & Schonert	50	0	0	Birthday donation	10	0	0
Mr. Siva Rau	1	0	0	Manager B. G. M. High School	5	0	0

Donations for Leper Asylum.

Mr. Nagappa Nair	2	0	0	Rev. Blomstrand	1	0	0
Miss Riehm	5	0	0	Sale of empty cases	4	4	11
H. H. late Zamorin of Calicut	10	0	0	N. N.	15	0	0
W. Hill Esq.	10	0	0				

E. & O. E.

Mangalore, 31st December 1899.

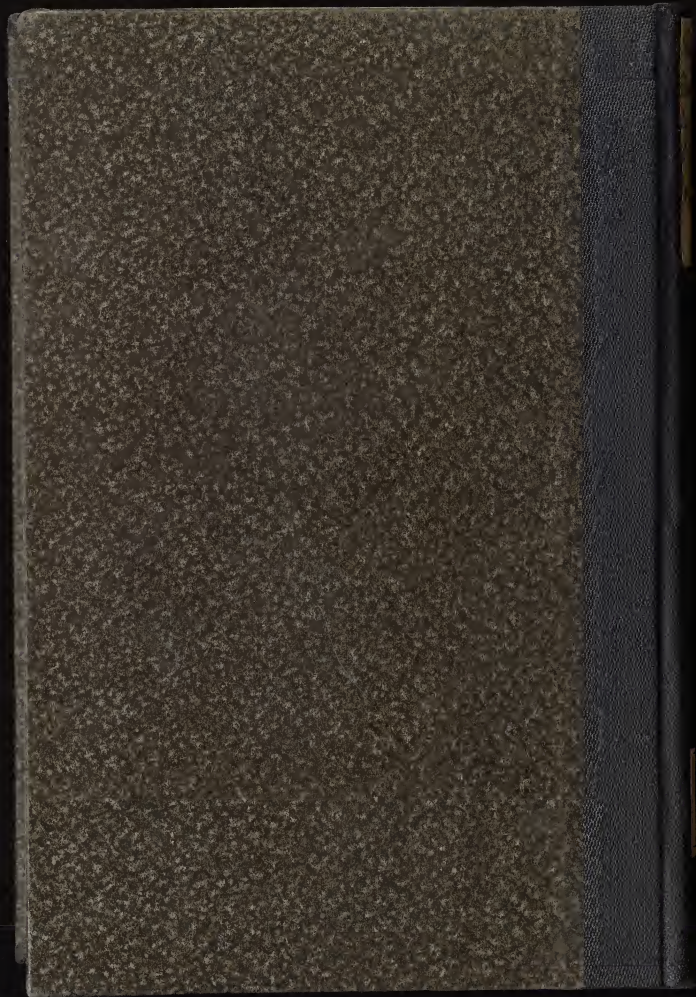
H. Altenmüller,

Treasurer.

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1.50



THE
SIXTIETH REPORT
OF THE
BASEL GERMAN EVANGELICAL MISSION
IN
SOUTH-WESTERN INDIA
FOR THE YEAR
1899

MANGALORE
PRINTED AT THE BASEL MISSION PRESS
1900

